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THE CONCEPT OF THE HOLY SPIRIT AND ITS  
"RELEVANCE FOR PREACHING TODAY

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A Dissertation  
Presented to  
the Faculty of the  
School of Theology at Claremont

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In Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Religion

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by  
Charles Luther Boss

June 1970

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## INTRODUCTION

Purpose. The purpose of this project is to attempt to arrive at some very specific and concrete conclusions about a concept in the Christian faith which has so often been surrounded with uncertainty and indefiniteness. Almost every work on the Holy Spirit prefaces its remarks with the lament that the concept of the Holy Spirit has been neglected in theology and preaching and has not received anything like its just desserts in comparison with its importance.

Method. The project will first survey the development of the concept of Spirit in the Scriptures. It will then trace its place in the early history of the church, in Medieval times, during the reformation, and in the post reformation period. The primary thrust of this survey will be to reach some conclusions for the writer's concept of the Holy Spirit, and the implications of that concept for preaching of the Holy Spirit today. Three sermons on the Holy Spirit from differing theological positions will then be evaluated in their handling of the concept of the Holy Spirit.

## CHAPTER I

### THE CONCEPT OF THE HOLY SPIRIT IN HISTORICAL PERSPECTIVE

#### A. IN BIBLICAL LITERATURE

##### 1. THE CONCEPT OF THE SPIRIT OF YAHWEH IN THE OLD TESTAMENT

The concept of the Holy Spirit in Christian Theology and in the history of the church has its roots partly in the Old Testament characterizations of the Spirit of Yahweh. Therefore, a brief summary of that concept is important for this study.

Ludwig Koehler declares that no systematic doctrine of the Spirit of God can be found in the Old Testament, and that "the manner and scope of its operation is only very vaguely outlined"<sup>1</sup> there. Thus, the activities and functions attributed to the Spirit in the literature of the Old Testament are clues which form the basis for the concept of the Spirit of Yahweh found there.

##### a. The Meanings of Ruah

The etymology of the Hebrew word "ruah," which is often translated "spirit," means literally "wind." But the semantic range of the word includes a wide variety of concepts. It is used in four different connections:<sup>2</sup> (a) Wind, air in motion, breeze. In this sense it

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<sup>1</sup>Ludwig Koehler, *Old Testament Theology* (Philadelphia: Westminster Press, 1957), p. 119.

<sup>2</sup>Norman Snaith, *The Distinctive Ideas of the Old Testament*

belongs to the realm of cosmology; this physical meaning is the original from which the other three are derived. (b) Spirit in the sense of breath of life (Hab. 2:19): In this sense it is anthropological and psychological and refers to something which is a possession of the individual and impersonal. (Cf. vital energy--Joshua 2:11; soul--Job 7:11; mind--Ezek. 11:5; will--Ex. 35:21 and Num. 14:24.) (c) Sphere and effect of spirit--a power whose proper location is not known. The spirit as power assumed various characteristics and pursues various aims, e.g., spirit of experience--Ex. 28:3; of wisdom--Isa. 11:2; of jealousy--Num. 5:14; also of judgment, understanding, knowledge and fear of the Lord--Isa. 11:2, etc. There is a plurality of the forms of the spirit which range from evil and perverseness (Isa. 19:14) to wisdom and knowledge of God. (d) The nature and possession of God. The Old Testament does not state that God is spirit, but clearly implies so, especially in Isa. 31:3. Koehler points out that in the concept of the Spirit, the Old Testament approximates the language of philosophy of religion where the spirit and the spiritual move toward the impersonal to the extent that God almost ceases to exist and the Spirit claims existence separate from God. This is not explicitly stated, but the tendency is in this direction.<sup>3</sup> However, he makes it very clear that "any sort of mystical intercourse of God and man is essentially foreign to the Old Testament."<sup>4</sup>

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(London: Epworth Press, 1960), pp. 143ff.

<sup>3</sup>Koehler, *op. cit.*, p. 111.

<sup>4</sup>*Ibid.*, p. 114.



Norman Snaith in discussing the semantic range of this word lays great stress throughout on the idea of power and violence. Ruah means 'to breathe out through the nose with violence' (Job 8:2; 6:26; 15:2); as the agent of Yahweh it is always strong and violent, powerful, and usually destructive; it is one of the media through which God exerts his controlling power. It is linked with the strong, overwhelming wind of the desert (Hosea 13:15 and Isa. 40:7).

The word *ruach* stands for power, strength, life, and all is of God, and from God. The phrase *ruach-adonai* stands for that special power by which God inspires the individual man, enabling him to do the will of God, and thus to do those things which in his own strength he is wholly unable to do.<sup>5</sup>

#### b. Activity of the Ruah Yahweh in the Old Testament

1) The Spirit empowers individuals in Israel who become its leaders by virtue of the presence of the Spirit. Through the Spirit of God they receive extraordinary physical strength and supernatural power which takes possession of them and controls them. Samson became mighty in the camp of Dan, tore apart a young lion, smote thirty Philistines, etc. (Judges 13ff.). Through the Spirit, Othniel (Judges 3:10) and Jephthah (11:29) do mighty deeds of war for the salvation of the people. The Spirit comes upon common, weak, ordinary men to make them strong in a power not native to their own resources and abilities. Thus empowered and lifted beyond themselves by the power of the Spirit, they fulfill a soteriological function. It is clear that God gave the enemy

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<sup>5</sup>Snaith, *op. cit.*, p. 158.

king into Othniel's hand, not that Othniel conquered in his own strength. God grants victory through the leader to the people and thus saves them from oppression. Jephthah's vow to the Lord is an unequivocal recognition that victory is from God, and that "the Lord gave them into his hand" (Jg. 11:32).

Sometimes the Spirit physically moves a man from one place to another (Ezek. 2:2; 3:12; 11:24). Sometimes the Spirit 'clothes' a man like an outer garment, so completely does he energize and possess the person with dynamic inner power. The Spirit of God clothes Zechariah the priest's son (II Chron. 24:20) and Gideon (Jg. 6:34).

2) The Spirit of God anoints and inspires rulers and leaders, and guides the nation. The Spirit gives mental and spiritual perception and abilities to certain favored individuals to heighten their powers so they may more successfully fulfill their calling. Through the Spirit, kings and rulers receive gifts needed for leadership. The judges especially are led to make decisions which will lead the people and save them from the oppressors (Jg. 3:10; 6:34; 11:29). Saul was empowered to lead Israel to save Jabesh-Gilead (I Sam. 11:6). The Spirit possessed David after Samuel anointed him (I Sam. 16:13); but it is said to have departed from Saul; he did not obey God's command in totally destroying the Amalekites and their possessions (I Sam. 15). Rolf Knierim suggests that the real reason for this radical rejection of Saul was Yahweh's repentance that he had made Saul king (vs. 11) which was at least in part due to Saul's disobedience of the sacral

principle of holy war.<sup>6</sup>

Isaiah 63:11 speaks of God's putting his Holy Spirit into Moses and Ezekiel and in 36:27 'within the Israelites.' In II Kgs. 19:7 the Spirit of God leads the King of Assyria to destruction. He leads Elijah and Elisha (I Kgs. 18:12; II Kgs. 2:16). God's Spirit leads Israel to rest (Isa. 63:14) and the wandering Israelites are given "thy good spirit to instruct them" (Neh. 9:20).

The ideal figure of the inspired king is one who is possessed by the Spirit of God (Isa. 11:2) through which he receives the gifts which make him a wise and just ruler. There is a connection between the inner unction of the Spirit and the external rite of anointing (Ps. 89:20-21).<sup>7</sup> Furthermore, the Spirit is passed on from one leader to another, as when Moses laid hands on Joshua (Deut. 34:9) and when Elijah's mantle fell on Elisha (II Kgs. 2:9-15).

3) The Spirit of God calls, inspires, and uses prophets. It is in prophecy that we see the primary manifestation of the Spirit in the Old Testament. Rad points out that the prophetic call gave rise to a new literary form in the account of a call.<sup>8</sup> The call was of a radical

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<sup>6</sup>Rolf Knierim, "The Messianic Concept in the First Book of Samuel," p. 26.

<sup>7</sup>G.W.H. Lampe, "Holy Spirit," in *The Interpreter's Dictionary of The Bible* (Nashville: Abingdon Press, 1962), II, 627. Cf. Knierim, *op. cit.*, p. 20.

<sup>8</sup>Gerhard von Rad, *Old Testament Theology* (New York: Harper & Row, 1965), II, 54.

nature and made deep inroads in the outward as well as the inward life of a man. He was often isolated from the rest of the community (Amos 7-9; Isa. 6; Jer. 1; Ezek. 1-3; Isa. 40:3-8; etc.).

The Spirit caused individuals to prophecy: Jahaziel (II Chron. 20:14), Zechariah, the priest's son (II Chron. 24:20), and Ezekiel (11:5). The Spirit gave rise to Azariah's sermon in II Chron. 15:1 and to Amasai's song in I Chron. 12:18. When God wants a pronouncement made, he makes it possible if he chooses this method by giving His Spirit on the occasion and for the time of this one pronouncement. "Each message, prophecy, song, or sermon is therefore, in virtue of a temporary inspiration . . ." <sup>9</sup> This is very different from the inspiration of Second or Third Isaiah where it happens only once and remains; the number of pronouncements and other manifestations of it are unlimited (Isa. 42:1, 4; 61:1-3). In the latter, 'The Spirit of the Lord is upon me because he has anointed me to preach . . . etc.' anointing is a precondition of possession of the spirit; the person concerned is a chosen individual; the outcome is for the preaching of salvation and the direction of possession is clearly unlimited. <sup>10</sup>

The Spirit of the Lord enables Ezekiel to declare the message of doom to Israel (11:5). God sent his instructions and words by His Spirit through the former prophets (Zech. 7:12; Neh. 9:30). Joel sees the spirit of prophecy not just for a few, but poured out upon 'all flesh' (2:28-29).

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<sup>9</sup> Koehler, *op. cit.*, p. 116.

<sup>10</sup> *Ibid.*

But this ecstasy of prophecy is not an end in itself, nor even the most important proof of Spirit possession. Man's firm relationship with the God who called him and empowered him with the gifts of his resources to meet powerful foes kept the emphasis upon God's giving rather than man's capabilities in receiving. The distinctive character of the prophecy resulting from the activity of the Spirit of Yahweh was its strong preoccupation, not with individual emotional achievements, but rather with national concerns which tended to control the divine oracles, and with the weighty responsibility of being the people of God. Thus the prophets were linked with the concerns of the nation rather than being absorbed in petty individual affairs. These larger concerns sharpened and purified the conscience of the prophets so as to turn their vision and attention continually beyond the individual to the future of the nation. The prophets worked ceaselessly to bring about the unlimited sovereignty of God in the lives of persons as well as in the affairs of the nation.

#### c. The Spirit as God.

Walter Eichrodt points out that the Old Testament writers unapologetically give a strongly anthropomorphic and anthropopathic picture of God. The leading spirits of Israel were not troubled by this; even the prophets used an abundance of anthropomorphisms which scandalize the philosophers. "A doctrine of God as spirit in the philosophical sense will be sought in vain in the pages of the Old Testament. Not until John 4:24 is it possible to declare: 'God is a

spirit."<sup>11</sup> In the history of religion in every case where one finds a dogmatically constructed conception of God's spiritual nature, religion is weakened, says Eichrodt; it "either dissolves into a frigid deism or a rationalistic moral philosophy, or else it plunges into pantheistic speculations, and tries to satisfy its properly religious needs with a mysticism of feeling."<sup>12</sup> By focusing on God's personhood and leaving veiled the fact of his spirituality, the religion of the Old Testament tended to avoid this pitfall.

However, the Old Testament makes very clear the infinite superiority of the divine nature; nowhere is there any trace of companionable equality of God and man as is found in the Greek, Indian, Babylonian and Egyptian myths.<sup>13</sup> God's superiority to everything human is sounded loud and clear. Though man's experiences of God use human imagery, they point to a superhuman personality experienced as Most High, Elohim; He is free of physical satisfactions because He possesses the inexhaustible life free of need for human service. Isaiah contrasts the mighty and imperishable life of God with the illusory life of earth (31:3). The contrast of *ruah* and *basar* in this passage is not a distinction of God as spirit as opposed to matter. Rather here spirit is the inexhaustible power of the divine life in which all life has its origin and *basar* is that life of earth which is essentially transitory, perishable, and possessing no principle of life in itself.

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<sup>11</sup>Walter Eichrodt, *Theology of the Old Testament* (Philadelphia: Westminster Press, 1961), I, 212.

<sup>12</sup>*Ibid.*

<sup>13</sup>*Ibid.*

The ecstasy of prophetic communities was not geared to mystical union with God. For the prophets the idea of Yahweh was the antithesis of mysticism and sought to subject the most exalted experiences of religious feeling to the service of the divine Lord. "This distinctness from mystical ecstasy may in general be accurately summed up by designating the prophetic experience as 'concentration-ecstasy' in opposition to 'fusion-ecstasy.'" <sup>14</sup> The Old Testament accounts emphasize the unconditional subordination of the prophets to God. They did not by some esoteric techniques bring God under their control. Rather their ecstasy was a "direct irruption of divine power, namely ruah, which overwhelms a man and takes him prisoner." <sup>15</sup> In fact, the Spirit is often pictured as capricious rather than at the prophet's beck and call. Attention is called to God's action, not man's. Koehler says that the phrase which pictures Yahweh's putting his Spirit upon someone is " . . . the clearest possible expression" of the idea "that the spirit of God is always a free gift to men by grace." <sup>16</sup>

d. Summary: The Function of the Spirit of Yahweh in the Old Testament

1) The Spirit is the means of God's presence in the midst of the people (Isa. 63:10-11). Ruah denotes wind, power, the presence of God Himself. The very fact that this analogy is used as a symbol for God says much about His being and character. Like the wind he is light

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<sup>14</sup> *Ibid.*, p. 318.

<sup>15</sup> *Ibid.*

<sup>16</sup> Koehler, *op. cit.*, p. 113.

and intangible; He is everywhere; He knows no limits; no one can grasp his origin nor his destination. Like the wind the Spirit of God is free. He may appear anywhere, anytime, for any purpose consistent with his character. The very illusiveness of the Spirit becomes creative, exciting, making every situation pulsate with new possibility and new creativity. The whole world is the arena of His activity and one can never tell where he may appear to do His work.

Power and mystery are two characteristics of the wind which symbolize the nature of God. Just when it seems all is hopeless and lost, God comes to save man with a power not contained within human resources. This mystery saves God from man's incurable urge to possess all he can know. What man thinks he can completely define and describe he imagines he can control and manipulate. But the Spirit refuses to let Himself become trapped in man's grasp. And yet there is a sense that this Spirit of God is so close to His creation that the Psalmist cries out with wonder and joy that he cannot flee from that Spirit--whether in heaven, in hell, or in the uttermost parts of the sea (Ps. 139). The constancy of His presence is a cause for rejoicing in the Old Testament.

2) The Spirit brings redemption and salvation to individuals and to the nation. "The Spirit is God himself in creative and saving activity" says Edmond Jacob.<sup>17</sup> The Spirit moves to save the oppressed

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<sup>17</sup> Edmond Jacob, *Theology of the Old Testament* (New York: Harper & Row, 1958), p. 124.



people of God and to make the nation his instrument in history. The Spirit of God anoints and inspires rulers and leaders and guides the nation of Israel through them. His presence brings men to repentance and acknowledgment of their disobedience of God, (Ps. 51) and made the nation aware of its disobedience and apostasy. The Spirit changes corrupt human nature, to create in men clean hearts and renew in them right spirits, (Ps. 51:10) so that they give themselves and their energies to the pursuit of ruah instead of basar (Isa. 31:3). "The Spirit of God is the source of national community in Israel."<sup>18</sup>

3) The Spirit of God empowers the weak to do mighty deeds impossible in their own strength. In story after story all the natural resources are stripped away so that the power of God's Spirit might be manifest. So many characters in the Old Testament were amazed that God would stoop to call any as unworthy and as weak as they were. Isaiah was keenly aware of his unworthiness and uncleanness in God's presence (Isa. 6). Constantly native abilities and resources are played down to show the Spirit's initiative and power to bring victory. " . . . These charismatic leaders are saviours (moshi'im) of the theocratic state and maintain the reality of the covenant."<sup>19</sup> Through them Yahweh intervenes to direct the history of his people and to show Himself as the Lord of history.

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<sup>18</sup> *Ibid.*

<sup>19</sup> *Ibid.*

4) Through the Spirit God reveals His will. Yahweh is a self-revealing God and the Spirit is one of the main channels of this revelation. He calls, inspires, and uses prophets to convey his will and direction to men. The prophets thunder incessantly "Thus saith the Lord." Through them the Spirit rebukes, reproves, punishes, sustains, encourages, woos, invites to himself the people of Israel. The prophet was a vehicle for the pronouncement of judgment upon the people for their disobedience. His experiences were not ends in themselves, but were to issue in proclaiming the ethical demands of Yahweh upon the nation and individuals. The prophetic message carried a moral imperative centered in the divine will.

5) The Spirit of God was never identified with the spirit of man. The sovereignty and transcendence of God was never lost in the Old Testament's view of the Ruah Yahweh. It was always totally other than the spirit of man. Mystical union is not a category in the Old Testament. The prophets never lost their sense of the terrible distance between the Almighty and His creation. The Spirit was *God's* gift to man, not something he could earn or deserve, nor call down with esoteric ceremonies and mystical techniques. Nevertheless, the fellowship and presence of God through his Spirit was close to man and provided the possibility of communion. He condescended to come upon 'all flesh' so that the universe would be claimed for him.

One of the best summaries of the function of the Spirit of Yahweh in the Old Testament is the saviour tradition of Isaiah 61:

The Spirit of the Lord God is upon me,  
 because the Lord has anointed me  
 to bring good tidings to the afflicted;  
 he has sent me to bind up the broken hearted,  
 to proclaim liberty to the captives,  
 and the opening of the prison to those who are bound;  
 to proclaim the year of the Lord's favor,  
 and the day of vengeance of our God;  
 to comfort all who mourn;  
 to grant to those who mourn in Zion--  
 to give them a garland instead of ashes  
 the oil of gladness instead of mourning,  
 the mantle of praise instead of a faint spirit.

## 2. THE CONCEPT OF THE SPIRIT IN THE NEW TESTAMENT

At the close of the Old Testament and in the period between the testaments the concept of Torah was magnified at the expense of prophecy. In the third century B.C. the Law was conceived as the final and supreme revelation of God--as adequate, infallible, and valid for all time. There was no longer room for individual representatives of God to appear before men as was the case in pre-Exilic times. To claim to be a prophet was a capital offense, and from 200 B.C. onward prophetic writings often appeared pseudonymously to escape possible persecution. The Spirit was no longer regarded as a present reality. The Judaism of the day taught that revelation given in the Torah was communicated not by the Spirit, but by angels. The concept of the Spirit was projected into the future, as yet to come. "In this way there develops the thoroughly eschatological conception of the Holy Spirit which is found everywhere in the N.T."<sup>20</sup> However, the Old

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<sup>20</sup> Alan Richardson, *An Introduction to the Theology of the New Testament* (New York: Harper & Brothers, 1958), p. 105.

Testament concept of the Messianic King endued with the Spirit of God in supreme measure, profoundly influenced Christian doctrine. Not only would the Messiah himself possess the full measure of the Spirit, but the very age he was to inaugurate would be marked by an outpouring of the Spirit on all flesh (Joel 2:28). While post-Exilic times witnessed a sense of remoteness from God, the Messianic age would witness a new activity of His Spirit upon all flesh.<sup>21</sup>

"The New Testament is pre-eminently the book of the Holy Spirit."<sup>22</sup> Every book refers to it except 2 and 3 John; each gospel begins with the promise of its dissemination; Acts demonstrates its operation in creation, guidance, and expression of the church; the epistles constantly mention its working in individual believers and in their collective life. In the course of the New Testament writings there are some 335 definite references to the Spirit: (το πνευμα το ἁγιον, το ἁγιον πνευμα, πνευμα ἁγιον) 220 times--'the Spirit' or 'Spirit'; 91 times--'the Holy Spirit' or 'Holy Spirit'; 19 times--'the Spirit of God, of the Lord, of God the Father, of the Father'; 5 times --'the Spirit of His Son, of Jesus, of Jesus Christ, of Christ.'<sup>23</sup> The Spirit throughout the New Testament has a very conspicuous place in Christian experience.

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<sup>21</sup>Ernest Findlay Scott, *The Fourth Gospel* (Edinburgh: Clark, 1906), p. 322.

<sup>22</sup>R. Birch Hoyle, "Spirit (Holy), of God," in *Encyclopaedia of Religion and Ethics* (New York: Charles Scribner's Sons, 1922), XI, 791.

<sup>23</sup>*Ibid.*

### a. In the Synoptic Gospels

Here we are met with two astounding facts: first, 'Spirit' or 'Holy Spirit' hardly occurs on Jesus' lips in the record of his spoken words; but, secondly, in the major events of Jesus' life recorded in these gospels, the Holy Spirit is nearly always vitally connected and often as their determinative cause. The contrast here is made even more acute by the Gospel of John's repeated reference to Jesus' remarks about the Holy Spirit; here he speaks often of the Spirit.

1) Synoptic Utterances of Jesus. The synoptic record of Jesus' utterances have him using 'Holy Spirit' or its equivalent only 5 times. Two of these can be eliminated in favor of more reliable parallels which use other words: (viz., Matt. 7:11 is preferred over Luke 11:13 and Luke 11:20 is preferred over Matt. 11:28). Mark 12:36 (parallel Matthew 22:43) is suspect because it merely echoes popular usage. Mark 13:11, Matt. 10:20, and Luke 12:12 come from sections whose reliability is widely doubted because their circumstances suggest the early church rather than the life of Jesus. This leaves only one saying which can lay strong claim to authenticity: Mark 3:29; Matt. 12:31; Luke 12:10--"He that shall blaspheme against the Holy Spirit shall never be forgiven."<sup>24</sup>

In this passage Jesus was pushed by his enemies to speak plainly

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<sup>24</sup>Henry P. Van Dusen, *Spirit, Son and Father* (New York: Charles Scribner's Sons, 1958), pp. 54f. Cf. also Irving F. Wood, *The Spirit of God in Biblical Literature* (New York: Armstrong, 1904), pp. 124ff.

of the Spirit because they had charged that he did not possess it. They laid his great works to the activity of the devil as proof of his collusion with the devil. Their slander against the Holy Spirit was too much; it is the unforgivable sin because there is no hope for those who call good evil, who mock and slander an obvious work of God, whose moral instincts are so twisted and whose conscience is so paralyzed that he has lost his moral and spiritual directions. Blindness to the Holy Spirit is the sin which cannot be forgiven.<sup>25</sup>

In this whole matter of scarcity of 'the Spirit' upon Jesus' lips, E. F. Scott says that there was little need for Jesus to speak of the Holy Spirit since it showed in all he said and did. Men felt in Jesus' presence the very living awareness of the Spirit. The Spirit was the air Jesus lived by; he was the one who guided his acts, inspired his prayers; his teaching was a declaration of the mind of the Spirit.<sup>26</sup>

In a very perceptive manner, J. E. Fison<sup>27</sup> deals extensively with the reasons for the synoptic silence. Jesus had first to reinterpret the meaning of both 'holy' and 'spirit' by living them out in his life and ministry. Both these words had become encrusted with so much excess baggage in the mind of the people of Jesus' time that He could

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<sup>25</sup>Ernest Findlay Scott, *I Believe in the Holy Spirit* (Nashville: Abingdon Press, 1958), p. 14.

<sup>26</sup>*Ibid.*, p. 15.

<sup>27</sup>J. E. Fison, *The Blessing of the Holy Spirit* (New York: Longmans, Green, 1950), pp. 95ff.

not use them without being misunderstood. Holiness in pharasaic hands was interpreted as meaning primarily separation *from* defilement of one sort or another rather than separation *to* God. Its positive relationship to God ceased to be its decisive meaning and took on an almost intolerable legalistic burden both in its moral and ritual obligations. Jesus wanted to emphasize the positive relationship to God in this concept, and had to reinterpret it in his life before he could safely speak of it in words. The same was true in the use of the term 'spirit.' Attention was focused on the abnormal and ecstatic as works of the spirit. Abnormalities of evil whether moral or in terms of physical illness were attributed to evil spirits.

Without one jot whittling down the meaning and possibility of the supernatural, to which ruach in the Old Testament and pneuma in the New always point, Jesus succeeded, as the great prophets had done before, but at a far deeper and higher level, in transforming the meaning of the term. The abnormal becomes for Him the normal: the ecstatic, the controlled: the intermittent overpowering from without, the permanent welling up from within.<sup>28</sup>

Fison suggests as further reason for Jesus' silence "that the Spirit was pre-eminently an eschatological term and that therefore the open claim to His power and His presence and His inspiration would entirely conflict with the whole purpose of the messianic secret."<sup>29</sup>

2) The Synoptic Narrative about Jesus. Investigation of the narrative of the events of Jesus' life and work shows anything but silence about the Holy Spirit. His activity is demonstrated at nearly every crucial point. Jesus' coming is preceeded by widespread

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<sup>28</sup> *Ibid.*, p. 100.

<sup>29</sup> *Ibid.*, p. 101.

outpouring of the Holy Spirit--upon Elizabeth, Zacharias, and Simeon (Luke 1:41, 67; 2:25). The Holy Spirit comes upon Mary at Jesus' conception (Matt. 1:18; Luke 1:35). The boy Jesus grows and waxes strong in the Spirit (Luke 1:10; 2:40). The Holy Spirit descends on Jesus at baptism (Matt. 3:16; Mk. 1:10; Luke 3:22). Jesus is led by the Spirit into the wilderness of temptation (Matt. 4:1; Mk. 1:12; Luke 4:1). He returns from his temptation in the power of the Spirit to enter his life's work (Luke 4:14). He announces his mission in Nazareth in the synagogue with the words of Isa. 61 "The Spirit of the Lord is upon me . . ." (Luke 4:16-21). After his death and resurrection he gives directions to baptize in the name of the Father, Son, and Holy Spirit (Matt. 28:19). All through His ministry he exorcises evil spirits (cf. Mk. 5:8; 9:25; Mt. 12:43; Mk. 1:23-27; 6:7; Mt. 8:16; Luke 7:21; 8:2; 9:42).

Indeed at almost every point in the life of Jesus we see the activity of the Holy Spirit. The contrast between the scarcity of Jesus' words on the Holy Spirit and the abundance of narrative references to the Spirit may be accounted for by the background of both words and events, viz., the atmosphere in which both were set down: "the life of the Early Church in which the memories of words and events were preserved and ultimately recorded was permeated, indeed dominated, by the presence and direction of the Holy Spirit."<sup>30</sup>

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<sup>30</sup>Van Dusen, *op. cit.*, p. 57.



3) Conclusions. As important as the issue of Jesus' use of the term 'Spirit' and the role the narrative uses of 'Spirit' are in the discussion of this problem, it seems to me the synoptics have another crucial dimension for the concept of the Spirit. We shall later on maintain that the Holy Spirit is really the presence of the living Christ. If this is true, then the character and person of Jesus as given to us in the Synoptics is fundamental to the character and work of the Holy Spirit. Whatever silence there may be in Jesus' words about the Spirit, his very life and attitude and spirit and wide range of concerns speak far more clearly than any words could possibly do so. Therefore, the Synoptics are vital to the New Testament concept of the Holy Spirit.

b. In Acts and in the Early Church

The contrast between the Synoptics and Acts in respect to their reference to the Spirit is almost unbelievable. We move from a rather sparse mention to a reference to the Spirit on almost every page. In fact Acts has been called "the Chronicle of the Holy Spirit's activity."<sup>31</sup> It is the connecting thread which knits together the diverse events of the book.

After the glorification of Jesus is completed in the ascension, and when the Lord has returned to heaven until the final consummation, the Spirit comes as the link between the ascended Lord and those to

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<sup>31</sup>*Ibid.*

whom he promised to give it. The Spirit is the same as that which rested on Jesus, and is even called the "Spirit of Jesus" (Acts 16:7). The Spirit supplies the personal link enabling the works of Jesus to be continued by his followers.<sup>32</sup> The coming of the Spirit is the historic fulfillment of John the Baptist's prophecy and of the promises of Jesus for the bestowal of the Spirit (Luke 3:16; Acts 1:5; Luke 12:12, 21:15, *et al*). It is also the fulfillment of the promise of a general outpouring of the Spirit as prophesied in Joel, and thus in direct succession and connection with the prophets of the Old Testament.

Of the several public manifestations of the Spirit (Acts 4:31, 8:17, 13:2, 19:1-6) two are most conspicuous, viz., the Pentecost event in Acts 2 and when the Gentiles were admitted into the church in Acts 10 and 11. Pentecost depicted the onrush of divine power like ruach of the Old Testament in its more physical and concrete manifestations, and is suggestive of Old Testament theophanies. The gift was not confined to those supernaturally empowered at Pentecost, but was promised to 'your children' and those 'far off' (Acts 2:39). The Spirit is received by those who repent and are baptized for the forgiveness of sins (2:38). It is manifested abnormally and explosively by extraordinary elevation of the human faculties, so that miracles, prophecy, glossalalia, and visions were abundant. Some of the more normal manifestations were enthusiasm, new courage, liberty of speech, skill in debate, keen insight into and wise use of scripture, sound judgment

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<sup>32</sup>Lampe, *op. cit.*, p. 636.

of human character, business aptitude, and comfort in suffering.

1) The Spirit of Unity. A function of the Spirit for the early church was that of drawing all things together in Christ (Col. 1:16ff; Eph. 2:14ff; 4:3, 4; 4:13). At Pentecost the Christian church was fully called into being as the life of the Father, Son, and Holy Spirit, mediated through Jesus Christ, and broke forth into the lives of men in an ever-widening movement of universalization.<sup>33</sup> It reached out to all men in all ages. The church is the catholic counterpart in history to this divine movement of the Spirit, the complement begotten by the love of God within the social relations of men and women on earth to the supernatural fellowship of God in Heaven. It is the restoration of broken and scattered humanity to form the one people of God, the community of the reconciled brought into organic unity with Jesus Christ, gathered together in His name, partaking of his fullness as the one Body of which He is the Head (Col. 1:18). Pentecost is the antithesis of Babel--the dividing and confounding of the people gathered to glorify their own name. At Pentecost the ancient promises and prophecies of healing and restoration and reunion of God's people are fulfilled as they call on the Name of God and are saved, and when filled with one Spirit, they praise and worship and glorify God with singleness of mind, heart, and voice.<sup>34</sup> Hence an important function

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<sup>33</sup> Thomas F. Torrance, "The Mission of the Church," *Scottish Journal of Theology*, XIX:2 (June, 1966), 132.

<sup>34</sup> *Ibid.*

of the Spirit in the early church was a kind of global arrangement which envisioned the world as one. The ultimate criterion for human existence is to belong to all, to love together, to belong to each other. It is the antithesis of the fragmentation and alienation which characterized the world situation of the first century church.

The quality of life characterizing the Spirit-possessed community is pictured in Acts 2:42-47 where there is a striking emphasis on the association of the Spirit with joy and gladness. The Spirit gives help to confess Christ in times of danger (4:8, 13).

The Spirit is not presented as the source of the ethical life as in Paul's view; yet ethical qualities of repentance, obedience, and faith are needed for its reception, and it belonged to every believer (2:38; 10:44; 11:17; 13:52). In the life of the Christian community it inspired mutual service, generous self-sacrifice, and joyous fellowship thus transforming human nature (2:43-47; 4:32-37).

The Spirit was the life of the community as a whole where its manifestations are seen in the common life of brotherhood and joy and in the sharing of common property.<sup>35</sup> Dishonest self-interest was a sin against the whole community and therefore against the Holy Spirit (Acts 4:32-37; 5:3,9). The Church is characterized as "walking in the fear of the Lord and in the comfort of the Holy Spirit" (9:31).

2) The Spirit and Eschatology. For the early church the gift of the Spirit was an eschatological gift and its coming into effect in

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<sup>35</sup>Lampe, *op. cit.*, p. 634.

the church was an eschatological event. Paul expressed a common Christian conviction when he called the Spirit the "first fruits" (Rom. 8:23) or the "guarantee" (II Cor. 1:22; 5:5) of future glory. In Hebrews 6:4f. the baptized have already become partakers of the Holy Spirit and thus have already "tasted . . . the powers of the age to come." Barnabas 1:7 claims that God "has given us a foretaste of things to come," and that being filled with the Spirit (1:2) makes the Christian congregation into the eschatological temple of God (15:5ff.). For I Peter 1:3ff. "sanctification by the Spirit" makes the sanctified heirs apparent of the eschatological salvation soon to appear.<sup>36</sup> This whole matter of the future hope as actually existing present reality was basic for the early Christian for he understood his present existence in terms of belonging to the world to come.

In baptism the Spirit was conferred upon all Christians which meant that the believer had been given freedom from the power of sin and death. This conviction did not rest on whether the individual baptized had some special emotional experiences during the act of baptism--though this may have happened--but rather upon the fact that the Spirit is given to the Church into which the individual was received by baptism. Thus there is great emphasis in the New Testament upon the fact that the Spirit is bestowed upon the church and the gifts of the Spirit are at work in the church. (I Cor. 1:4ff.).<sup>37</sup>

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<sup>36</sup>Rudolph Bultmann, *Theology of the New Testament* (New York: Charles Scribner's Sons, 1951), I, 155.

<sup>37</sup>*Ibid.*, p. 160.

The workings of the Spirit are experienced primarily in the service of worship where the eschatological community takes its present form. Here is given the gift of the Spirit, the word of instruction giving wisdom and knowledge, prophecy which uncovers the mystery of future events and reveals what is hidden in the heart, prayers and songs, and especially ecstatic speaking in tongues.<sup>38</sup>

Certain outstanding leaders of the early movement were described as being pre-eminently possessed by the Holy Spirit. Stephen embodied the fulfillment of the promise of inspiration under persecution; the seven chosen in Acts 6:3,5; Barnabas, Acts 11:24; Paul at the touch of Ananias in 9:17. Some were endowed with peculiar powers and were leaders of the mission in a special sense.

Above all, the Spirit in the primitive church is the guiding and controlling power in its world-wide mission.<sup>39</sup> At the instruction of the Spirit Philip joins the Ethiopian eunuch (8:9), Peter goes to Cornelius (10:9; 11:12); the Spirit directs the church at Antioch to send out Barnabas and Saul as missionaries (13:2); in many other activities the Spirit supervised the progress of the Church (15:8; 16:6,7; 19:21). In this guidance the Spirit is specifically described as the "Spirit of Jesus." In Paul's last journey to Jerusalem, the prophetic Spirit was active in warning him of the dangers and difficulties he could expect (20:22-23).

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<sup>38</sup>*Ibid.*, p. 163.

<sup>39</sup>Lampe, *op. cit.*, p. 634.

Irving Wood points out with great force that it was not God's concern with their affairs, but that they were concerned with God's affairs,<sup>40</sup> that accounted for God's leadership and guidance. "The Spirit never came for their individual behoof or advantage. It was only when their labor was in behalf of the progress and the cause of the Lord that God moved upon them."<sup>41</sup> There was a tremendous sense of mission which the presence of the Spirit brought to the church.

The Spirit is described impersonally as a gift which God gives or the Son outpours (11:17; 15:8; 2:33,38). More often in Acts we see it as power (1:8). Yet personal actions are attributed to the Spirit. He speaks, bears witness, separates for service, approves the decision of a council, forbids, appoints, oversees, can be resisted, tempted, lied against. In some cases the Spirit is equated with God (5:3,4,9). However there is no attempt in Acts to define the relation of the Spirit to the Father and the Son.

Irving Wood summarizes well the situation in regard to the Spirit in Acts when he says that it "does not represent the highest mark of its realization, for it discovered the evidence of that contact (between the human and the divine) only in marked and extraordinary experiences, not in the facts of daily life; but its intensive power made up in a measure for its lack of extensive application."<sup>42</sup>

Acts and the early church, then, place their emphasis upon the

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<sup>40</sup>Wood, *op. cit.*, p. 193.

<sup>41</sup>*Ibid.*

<sup>42</sup>*Ibid.*, pp. 196f.

power and extraordinary manifestations of the Spirit's presence. It is in Paul that we move to a higher level of ethical concern.

c. In Paul

The Holy Spirit holds a very important place in Paul's Christian system.

Among the many contributions of Paul to the developed thought of Christianity only one, that of the universality of the gospel apart from the law, is more striking in itself or more far-reaching in its effects than his theory of the Spirit.<sup>43</sup>

The experience of the early church was the milieu in which Paul came to Christian faith and was the setting for his work. It was the conception of the Holy Spirit in Acts rather than that in the Gospels which led Paul to wrestle with the nature and meaning of the Holy Spirit. In his thought the Christian understanding of the Holy Spirit was radically recast and brought to its highest expression in the Bible.

1) The Spirit as ὁρραβών. Paul's concept of the Spirit is closely connected to his eschatology. His understanding of History saw man in this present evil eon as under a bondage to the evil historical context so powerful as to be unable to be broken in his own power. But this bondage was broken in Christ's victory over the present evil eon and man became free to give himself to God. At conversion man receives the divine Spirit which he did not previously have, and then the

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<sup>43</sup>*Ibid.*, p. 198.



Christian begins to move toward the Lord Jesus Christ (II Cor. 3:18). Thus he commits himself to a new context. He moves from a state of being "in the flesh" to being "in the Spirit" or "in Christ." He orients himself toward God rather than toward that from which he has been freed, i.e., the deified cosmos.<sup>44</sup> Thus he lives in a new frame of reference, the kingdom of God, or the coming eon. Jesus announced that the kingdom of God was near, i.e., the present evil eon is near its end and the coming age is about to arrive. The significance of the 'eon to come.' Paul speaks of "tasting . . . the eon to come" as something already present.<sup>45</sup> The Spirit at work in the church was the "first-fruit" (ἀπαρχή-Rom. 8:23), or the "guarantee" (ἀρραβών--II Cor. 1:22; 5:5) of the future hope--of the eon to come. Thus the earliest church knew it had been given the Spirit, that gift of the end of days which according to the Jewish view had departed from Israel with the last of the prophets, but whose impartation was promised for the parousia.<sup>46</sup>

## 2) The Spirit as the Source of the Christian's Ethical Life.

The Spirit is the power of God coming into human life in response to the Christian's faith to deliver him from bondage to sin, death, and law into the blessedness of liberty (Gal. 5:18; Rom. 8:2; II Cor. 3:17). The work of the Spirit is grounded upon the redemption Christ made possible for man by his death. In this work positive blessings which

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<sup>44</sup>James M. Robinson, *The Theology of Paul*, p. 46f.

<sup>45</sup>*Ibid.*, p. 50.

<sup>46</sup>Bultmann, *op. cit.*, I, 41.

characterize the Christian life are given: justification (I Cor. 6:11); assurance of sonship to God and its accompanying blessing of access to the Father (Gal. 4:6; Rom. 8:15; Eph. 2:18); the Spirit is a powerful ally of the believer in his warfare against sin and Satan (Gal. 5:16f.; Eph. 6:17). The Spirit is constantly given by God to bring about the progressive realization of a sanctification which covers the Christian's entire nature: body, soul, and spirit (I Thes. 4:8; 5:23; II Thes. 2:13; Rom. 15:16). The Spirit makes the body a shrine of God in which He dwells permanently (I Cor. 6:19; 3:16), and is the source of new life (Rom. 8:2; II Cor. 3:6), and is the criteria by which he walks and grows (Gal. 5:16,25). He is the cause of the ninefold graces of Christian character (Gal. 5:22f.) and the renewer of the whole nature of man, especially of 'the spirit of the mind,' making it able to understand mysteries, receive revelations and wisdom from God, beside which all other knowledge is folly (Tit. 3:5; Eph. 4:23; 1:17; I Cor. 2:10). The Spirit so thoroughly changes and penetrates a man that he becomes a being distinct from ordinary humanity, differing not only in ethical conduct (Gal. 5:19-23) but also in new knowledge.

The new life in which Christians share through grace, responded to by faith--i.e., the new life of the resurrection anticipated in the present time--is a state of being 'in the Spirit' (Rom. 8:9). This does not denote a condition of prophetic ecstasy. It includes the whole content of the Christian life, the deep personal union with Christ made possible by grace. It is a state in which the Spirit of God dwells in believers. The 'Spirit of God' is now recognized as the 'Spirit of Christ' (8:9) . . . the Spirit and Christ may be spoken of interchangeably

as the principle of the new life and the sphere of man's access by grace and faith to God the Father. The Spirit is the 'Spirit of Jesus Christ' (Phil. 1:19).<sup>47</sup>

Galatians 5:25 is an important text for the ethical life. "If we live by the Spirit, let us also walk by the Spirit." The text indicates both the freedom of action and the norm for walking. "The newly opened possibility of laying hold of 'life' by its very nature contains the ethical imperative."<sup>48</sup> There is a unity in this freedom and demand, according to Bultmann. Freedom is the reason for the demand and demand actualizes the freedom. The Spirit is thus conceived of as "the new possibility of genuine human life which opens up to him who has surrendered his old understanding of himself, letting himself be crucified with Christ, in order to experience the 'power of his resurrection' (Phil. 3:10)."<sup>49</sup> This unity of power and demand is implied in "the mind of the Spirit" (Rom. 8:6,27) and the "desires of the Spirit" (Gal. 5:17); both mean that the Spirit creates a new will not originated within man but within the salvation deed of God. The meaning of consecrated or sanctified is "those who have been taken out of the world and transplanted into the eschatological existence by our obligation to active 'holiness' which God demands of us (I Thes. 4:3; Tom. 6:19,22) . . ."<sup>50</sup>

3) The Spirit in Contrast to Law. Paul sets the Spirit as the motive and source of new life "in Christ" in sharp contrast to the Law,

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<sup>47</sup>Lampe, *op. cit.*, p. 636.

<sup>48</sup>Bultmann, *op. cit.*, I, 336.

<sup>49</sup>*Ibid.*

<sup>50</sup>*Ibid.*, I, 338.

the basis of man's relationship to God under the old covenant. To return to the bondage of the law would mean separation from Christ and forsaking the Christian hope given by the indwelling of the Spirit (Gal. 5:5). The new covenant is not a legal relationship brought into being by a written code, but rather is effected by Christ and is a relationship to God consisting in and depending upon the indwelling of God's Spirit. "The written code kills, but the Spirit gives life" (II Cor. 3:6). Through the Spirit the believer is transformed into the likeness of Christ, "from one degree of glory to another" (II Cor. 3:18).

4) Paul Contrasts Life in the Spirit to Life "in the Flesh."  
(Cf. Gal. 3:3.) "Flesh" is antithetical to "Spirit." The flesh is human nature in its unredeemed state, separated from God. It cannot respond to the Spirit and represents a principle wholly at enmity with the Spirit. It is to be 'crucified' or destroyed by those who are united with Christ in his death and in his resurrection to the new life of the Spirit--a life which is Spirit-controlled and Spirit-motivated. Concretely this means setting the fruit of the Spirit (love, joy, peace, etc.) over against the works of the flesh (immorality, impurity, licentiousness, etc.) (Gal. 5:16-25).

Bultmann's exciting description of this antithesis in Paul sees the power of the flesh as that which binds man to the transitory, to the past, to death. Thus the power of the Spirit is manifested in giving the believer freedom; it opens man to the future, to the eternal, to life. "For freedom is nothing else than being open for the genuine

future, letting one's self be determined by the future. So Spirit may be called the power of futurity."<sup>51</sup> The Spirit as the eschatological gift is expressed in the concept of "first-fruits" (Rom. 8:23) or "guarantee" (I Cor. 1:22; 5:5); the believer's life is determined by the future which is his origin, his strength, his norm as "glory" is ultimately the power that flows out of the future to determine the present (II Cor. 3:18). The Spirit is the "Spirit of adoption to sonship" (Rom. 8:15); by receiving the Spirit in baptism the believer is incorporated into the "body of Christ" (I Cor. 12:13). The eschatological existence can be called "being in Christ" or "being in the Spirit" (Rom. 8:9); to have the Spirit of Christ or to have Christ in you mean the same. "To be in the Spirit" does not denote ecstasy any more than "to be in Christ" is a mystical formula. Spirit does not mean for Paul the capacity for mystical experiences, but rather "the eschatological existence into which the believer is placed by having appropriated the salvation deed that occurred in Christ. To have received the Spirit means to be standing in grace" (Rom. 5:2).<sup>52</sup>

5) Paul's "ἐν χριστῷ." One of the most often used Pauline phrases, and one which is so important for his thought is ἐν χριστῷ. Many writers have used this phrase and others to denote a Pauline mysticism. However, contemporary scholars are saying that the term 'mysticism' is inadequate to describe Pauline pneumatology. This divergence is well illustrated in Adolf Deissmann and James Robinson.

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<sup>51</sup>*Ibid.*, I, 334f.

<sup>52</sup>*Ibid.*, I, 335.

The discussion of this phrase must take account of both these points of view.

It is interesting that James M. Robinson discusses this phrase in his lecture notes in the section on the Church.<sup>53</sup> For him Paul's use of us 'in Christ' and of Christ 'in' us is misunderstood when conceived of as religious individualism; instead it describes the corporate aspect of personal religion. Just as the whole cosmos was created 'in' him and holds together 'in' him (Col. 1:16-17) and to this extent is his cosmic body, the church too is in him as his 'body,' and baptism brings the individual into his body (I Cor. 12:13) and thus into Christ. To be 'in Christ' means to be affected by the saving event, out of the old eon and into the new, subjected to Christ as Lord; therefore, being 'in Christ' can be stated in the language of recreation, in the context of cosmic reconciliation, in II Cor. 5:17. Christ as the Lord of the cosmos is expressed not only by saying it is 'in' him but also by saying he is pre-eminent 'in' all things (Col. 1:18). Since the Lord is the Spirit (II Cor. 3:17-18) this is "Christ in me" (Gal. 2:20). Since Christ sustains his body, holds it together, he is 'in' it, and those who are in the body of Christ have Christ's Spirit in them. Thus to be in the body of Christ, to be "in the Spirit," to have the Spirit 'in' you, to have Christ 'in' you, to 'belong' to Christ are all synonymous. "But you are not in the flesh, you are in the Spirit, if the Spirit of Christ dwells in you. Anyone who does not

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<sup>53</sup>Robinson, *op. cit.*, pp. 59ff.

have the Spirit of Christ does not belong to him. But if Christ is in you . . . If the Spirit of him who raised Jesus from the dead dwells in you . . ." (Rom. 8:9-11).

Paul discusses in Romans 12 and I Corinthians 12 the intimate connection between having the Spirit 'in' you with being yourself 'in' the body of Christ. In Corinth the possession of the Spirit was a divisive individualistic factor; individuals were playing off their gifts of the Spirit against one another. Paul reminds individual Christians that they are members of the body and only thus do they have the body's Spirit. The gifts of the Spirit are gifts to the body, intrusted to individuals for service to the body--"God has appointed in the church . . ." (I Cor. 12:28). Edifying, upbuilding the church is a great concern for Paul. Because religious experience is a communal service, love to the brethren becomes for him the norm of religious experience. "If having the Spirit within us frees us from communal life, it is not Christ's Spirit. For Christ's Spirit is the Spirit of the reconciled cosmos, and is specifically in his body the church."<sup>54</sup>

Adolph Deissmann lays stress on the individual aspects of being "in Christ."<sup>55</sup> For him the Christ-centered religion of Paul is not so much a system of doctrines about Christ as it is a "Christ-intimacy," i.e., a fellowship with Christ. Paul's living 'in Christ' is experiencing the present spiritual Christ all about him--a present power

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<sup>54</sup>*Ibid.*, p. 64.

<sup>55</sup>Adolph Deissmann, *Paul, A Study in Social and Religious History* (New York: Harper & Row, 1957), pp. 135ff.

expressing itself daily in him.

Two opposing tendencies can be distinguished in Paul's living, risen, spiritual Christ. One is an emphasis on the exalted Son of God, dwelling in Heaven at the right hand of God and coming soon to judge the earth, i.e., on the transcendence of Christ. A second and even more Pauline tendency "exhibits more the Hellenistic mystical tendency of the experience of Christ: the living Christ is the *Pneuma*,"<sup>56</sup> not far off, but very near and close to the earth and his people. In many places Paul makes similar statements of Christ and of the Spirit, and 'in Christ' and 'in the Spirit' are used so interchangeably that one can speak of Paul's experience of the Spirit-Christ.<sup>57</sup>

The "primitive Pauline watchword 'in-Christ' . . . must be conceived as the peculiarly Pauline expression of the most intimate possible fellowship of the Christian with the living spiritual Christ."<sup>58</sup> The human spirit is energized and impregnated by the divine. Thus the Spirit is regarded as mediating the union of believers with Christ and with one another in the church. "The Spirit of Christ and of believers mutually interpenetrate, so that each is in the other, as air may surround and penetrate a man (cf. Rom. 8:9,11; I Cor. 3:16; 6:19; Gal. 2:20)."<sup>59</sup> This is a closer union than even marriage (I Cor. 6:16f.; Eph. 5:29-32).

Being 'in the Spirit' brings possession of all the blessings of God's kingdom, viz., faith, righteousness, joy, and peace. Through

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<sup>56</sup>*Ibid.*, p. 138.

<sup>58</sup>*Ibid.*, p. 141.

<sup>57</sup>*Ibid.*, p. 140.

<sup>59</sup>Hoyle, *op. cit.*, p. 794.



these the conscience is quickened, love is born, holiness is attained, and immortality is realized (I Cor. 12:9; Rom. 14:17; 9:1; Col. 1:8; Rom. 15:16; 8:4). It is through the Spirit that the transcendent, exalted Christ is immanent and dynamic within the believer; in such close fellowship the believer is lifted out of the realm of time and space to be 'in the heavenlies' 'hid with Christ in God' (Eph. 1:3; 2:6; Col. 3:1-3).

Robinson reminds us of the breathtaking cosmic dimensions of the Christ event and would include the whole of creation in his interpretation of "en Christo." Deissmann calls attention to the close personal intimacy of the Spirit's presence in his interpretation. Both these points of view emphasize important aspects of what it means to be "in Christ" for Paul.

6) New Criteria for Valuation of the 'Charismata.' Paul does not disavow the jazzy and ecstatic manifestations of the Spirit. Rather he claims them in supreme degree for himself. These gifts are, however, judged by moral or ethical dimensions. Paul's statement about spiritual gifts is occasioned by the controversy in the church at Corinth described in I Cor. 12-14. The controversy was aroused by members of the ecstasy party who were causing chaos and confusion in the worship services. Ecstatic experiences and utterances were the only gift of the spirit that really counted. These led to self-glory and pride (14:14). Its unintelligibility was useless to the congregation (14:6ff.) and offensive to the outsider who came to the worship service (14:23) and made fruitless the opportunity to win the outsider.

This chaotic condition was tearing the Corinthian church apart and Paul seeks to address himself to this problem by giving certain tests which may be applied to ascertain whether these gifts really are from the Holy Spirit or from some other source.

Paul's correctives to the Corinthian difficulty submitted the experiences to the following tests: (1) Do the spiritual gifts give clear witness to Jesus as Lord? (2) What do the gifts do for and to the church, the body of Christ? (3) The test of intelligibility in communication. (4) The effect of the gifts on the outsider, the unbeliever. (5) What do the gifts do for Christian worship and assembly? (6) Love as the ultimate test of all spiritual gifts. Prophecy and speaking in tongues could only be done under three conditions: (a) He limited the number speaking; (b) They must speak one at a time; and (c) There must be an interpreter.

Paul lists an order of importance of the gifts of the Spirit in I Cor. 12:8-10 and tongues and interpretation of tongues comes at the bottom of the list. He moves from the worthiest to the least worthy, using criteria of valuation as utility and upbuilding of character in the church (I Cor. 12:7; 14:26). Above all the 'charismata' is the grace of love (12:31; 14:1). He suggests they will all pass away, but faith, hope, and love will abide. Thus the normal supersedes the abnormal and the inward ethical abiding work of the Spirit is of far greater importance than the more spectacular spasmodic, miraculous 'charismata.' He does not wish these 'charismata' to be stopped or deprecated; he even claims his superiority in them and cites them as

proofs of his apostleship (Rom. 18:18). But he encourages their use in decency and in order (I Cor. 14:40).

In Paul we reach a high pinnacle of the expression of the concept of the Holy Spirit. He has taken the richest parts of the heritage of the Old Testament and has combined them with his new insights brought by his own experience of Christ, by his service in the church and through the fellowship with the apostles. In his concept of the Spirit there is a virility which has brought new life into the church from time to time as the flame which kindled his heart has been experienced by men of later generations.

7) Summary.

1. The experience of the early church was the backdrop against which Paul formed his concept of the Holy Spirit; thus, his view is very similar to that found in the Acts of the Apostles and the early church.

2. The presence of the Spirit is the 'down payment,' the present evidence of the eschatological age to come, the age of deliverance and fellowship with God, of the future hope.

3. The Spirit is the source of the Christian's ethical life. He is the power of God coming into human life through faith to deliver the Christian from bondage to sin and death and to bring the ninefold graces of Christian character, to make the new creature in Christ. He brings the freedom for a new possibility of genuine human life at the same time that he brings the demand of obedience to the new will he creates through the salvation deed of God.

4. New life in the Spirit is sharply contrasted to life under the Law.

5. Paul contrasts life in the Spirit to life "in the flesh." The power of the flesh is that which binds man to the transitory, to the past, to death. The power of the Spirit is manifested in giving the believer freedom and opening man to the future, to the eternal, to life.

6. To be "in Christ" is to share the life of the Christian community, the body of Christ, and thus to partake of the Spirit's gifts, and to share in the cosmic reconciliation which brings all things together in Christ. To be "in Christ" binds the believer to the communal life, to service to the body of Christ, the church.

7. To be "in Christ" has its intimate dimension where the believer experiences the presence of the spiritual Christ all about him, a power expressing itself daily to him. This living present Christ is transcendent as well as immanent. The phrase "in Christ" expresses the most intimate possible fellowship of the Christian with the living spiritual Christ.

8. The Spirit is the giver of blessings of God's kingdom, viz., faith, joy, righteousness, peace.

9. Love is the final criterion for all gifts of the Spirit, no matter how spectacular they may be.

#### d. In Johannine Writings

In its presentation of the concept of the Holy Spirit, the

Johannine literature, especially the Fourth Gospel, presents some real problems. Scholars have questioned its historicity because it departs so radically from the silence of the synoptic gospels concerning the Holy Spirit, to a comparatively lengthy treatment of the work of the Spirit, and that put in the mouth of Jesus himself. An additional problem is the seeming contradiction in the gospel itself of presenting the Spirit as on the one hand a present Reality, and on the other as a future expectancy which can come only after Christ's death. It would not be difficult to consume untold pages dealing with these problems. Since this is not the main burden of this project it will simply be noted here.

The Fourth Gospel may be divided generally into two parts in its concept of the Spirit. The earlier part gives one aspect of the teaching, and the Last Discourses of Jesus with his disciples in the Upper Room give another aspect.

1) The Early Section. The first section of the Gospel presents the Spirit as a present Reality. It illumines Jesus Himself: "God hath given him the Spirit without measure" (3:34). The Spirit comes upon Jesus at his baptism as a confirmation of his Messianic office and as the inauguration of his work (1:29ff.). The Nicodemus story (3:1-15) presents the Spirit as the source of the new spiritual man and uses the symbol of the wind which is reminiscent of Old Testament ruah. The conversation of Jesus with the woman of Samaria (4:1-42) calls her to worship the immediate Presence for "God is Spirit: and they that worship him must worship in Spirit and truth" (4:24). In 6:63 Jesus

says: "the words that I have spoken unto you are spirit, and are life." The passage in 7:39 expresses a thought characteristic of the Fourth Gospel: "This spake He of the Spirit which they that believed on Him should receive; for the Spirit was not yet given, because Jesus was not yet glorified." Here the bestowal of the Spirit is conditioned on Christ's departure. This is echoed in 16:7: "it is expedient for you that I go away, etc. . . ." This suggests that the Spirit was to take the place of Christ and therefore could not be while Christ was present. The Spirit proceeded from the glorified life which He could enter only after His death.<sup>60</sup>

This raises the whole question as to whether the Spirit was non-existent before Christ's departure. The above section indicates that from the beginning the Spirit was active. John uses "Spirit" in two senses--a wider sense and a more specific sense. In its wider use it is a general term for all divine action. "God is Spirit" denotes that the nature of God is spiritual rather than earthly or material. John uses the term in the Old Testament sense of a supernatural energy (3:8). In this sense the Spirit has always been active. The work of Christ in his earthly life was a manifestation of the Spirit--an exhibition of divine power as opposed to merely human strength (6:63).

2) The Last Discourses. It is in the last discourses of Christ that the major part of the Johannine concept of the Holy Spirit is developed. Central in this concept is the term *παράκλητος*. Though the

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<sup>60</sup>Scott, *The Fourth Gospel*, p. 332.

term is clearly borrowed from Philo and the Alexandrian school, it has little in common with them except the name and the idea of aid or advocacy implied in it.<sup>61</sup>

3) The Work and Province of the Holy Spirit. The Spirit assumed a new and more definite character after the death of Christ. In place of vague spiritual forces, there was now one specific power, the Holy Spirit, "which was the peculiar possession of the Church of Christ."<sup>62</sup>

Two considerations led John to regard the Spirit coming after Christ's departure as essentially new--even different from the Spirit which acted through Christ's visible presence. First, the church was animated by a power not often seen in earlier history.<sup>63</sup> Even the disciples failed to attain the faith and enthusiasm they found in a later age. A sudden access of power did in fact come upon them after Jesus' death. John represents the risen Lord as giving the disciples the Holy Spirit. A new power would henceforth reign in the Church and inspire it with energy beyond its natural powers. Second, the death of Christ above all else was the condition of His glory and fuller activity (John 7:39; 12:32; 16:7). His earthly existence limited him. After His death and resurrection, Christ was free in a higher, unrestricted life, to exercise larger activity and pour out His Spirit upon the Church.

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<sup>61</sup>*Ibid.*, p. 331.

<sup>62</sup>*Ibid.*, p. 334.

<sup>63</sup>*Ibid.*, p. 335.

The Spirit was promised only to those who belonged to Christ by a conscious discipleship (14:15f.): "I will give you the Comforter which the world cannot receive . . ." This seems to contradict 16:8-11 where the influence of the Spirit on "the world" is mentioned--convict the world of sin, righteousness, judgment, etc. Scott interprets this passage as an indirect influence of the Spirit; through the Holy Spirit's presence in the Christian community, the world will be compelled to reverse its rejection and condemnation of Christ when it witnesses the marvelous works of His Spirit in the Church.<sup>64</sup> However, the passage seems to give far more direct activity of the Spirit on the world itself than Scott allows. The convicting of the world of sin, righteousness, judgment does not appear to be *entirely* dependent on the community, but a direct activity of the Spirit (Acts 3:14; 2:36; 5:30-32; John 16:8-11).<sup>65</sup>

However, there does seem to be a unique work of the Spirit in the Christian community--upon those who "know Him." Here the concept of the Paraclete is important. While Jesus was with his disciples he supplied what was lacking in them. After he was gone, they needed some power to replace Him; hence Jesus would send the 'Helper' or 'Advocate'

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<sup>64</sup>*Ibid.*, p. 337.

<sup>65</sup>Cf. Lycurgus M. Starkey, Jr., *The Holy Spirit at Work in the Church* (New York: Abingdon Press, 1956), p. 101f., pp. 25ff. Cf. Regin Prenter, *Spiritus Creator* (Philadelphia: Fortress Press, 1953), p. 5f. Cf. Arthur John Gossip, "The Gospel According to St. John" (Exposition), *The Interpreter's Bible* (Nashville: Abingdon Press, 1952), VIII, 732f.



in the Spirit. In its widest extent John's concept is the same as Paul's. Both regard the Spirit as the power of Christ active in the Christian life and pervading it throughout. Love, faith, goodness--all the higher energies of Christ reflected in his disciples--are manifestations of the Spirit. This is more thoroughly worked out in Paul than in John.

4) Illumination by the Spirit. It is the function of illumination by the Spirit which is dominant in the Johannine concept of the Holy Spirit. The Spirit will illuminate the minds of the disciples and guide them into all truth (16:13); He will help them remember what Christ said (14:26) and unfold His words in a deeper and larger meaning (13:7; 16:14).

In every passage where the work of the Spirit is distinctly referred to, the thought of John takes this main direction. He conceives of the new power bestowed by Jesus on His disciples as above all a means of illumination of ever deepening insight into the revelation of God in His Son.<sup>66</sup>

John saw the Spirit as the guidance of the living Christ which would so break up traditional forms as to preserve the essential content. But this was not the direction his followers took his idea. The 'higher knowledge' rather came to be synonymous with solidified ecclesiastical orthodoxy.<sup>67</sup>

5) The Nature of the Spirit. There is no doctrine of the Trinity in the Fourth Gospel. It is not a speculative document.

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<sup>66</sup>Scott, *The Fourth Gospel*, pp. 338f.

<sup>67</sup>Wood, *op. cit.*, pp. 249f.

However, the writer does use terms suggesting a separate personality. *Paracletos* itself is a personal name; he uses personal pronouns in reference to the Spirit, even when the neuter *pneuma* is used. He described the work of the Spirit with attributes which are personal--teaching, witnessing, convincing, guiding, speaking, etc.

Johannine literature is anxious to connect the work and person of the Spirit to the historical Jesus--with his earthly life and work. The office of the Spirit was to declare the mind of Jesus and perpetuate the work He had accomplished in his earthly life. He was the constant source of new revelation--a new revelation unfolding out of what was already imparted in the life of Jesus. Scott underscores this point over and over again.<sup>68</sup>

6) The Spirit as Abiding Presence. For John the gift of the Spirit is not something special and temporary; it is rather an abiding gift, an abiding power; it was the usual and normal rather than the unusual and the abnormal. The Paraclete will bring abiding light into the whole Body of Christ, and he will abide forever (14:16).

In the Johannine Epistles the function of the Spirit is as witness and pledge of the acceptance of the believer by God (I Jn. 3:24; 4:13; 5:7,8). The passage, I Jn. 4:1-6, combines the assurance of the Spirit's possession with confession of Jesus as Messiah. In fact here the Spirit is charismatic in that the whole of the Christian's life and power for witness are based on that confession. There is implied

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<sup>68</sup>Scott, *The Fourth Gospel*, pp. 349f.

some means of judging the possession of the Spirit whether by exhibition of spiritual gifts, by mystical consciousness, or by love as the pledge of the Spirit's presence. (I Jn. 4:7-13).

It would indeed be presumptuous that the preceding brief sketch exhausts the riches of the concept of the Holy Spirit in Johannine literature. But it will serve to point the direction of some of the main currents of that literature.

7) Summary.

1. It presents the Spirit as a present Reality working in Jesus Himself and in the world generally.

2. The Holy Spirit is the source of the believer's life in Christ.

3. The Holy Spirit comes in a new power after Christ's death which is the prerequisite for His glorification, and is given primarily to the Christian community for illumination and understanding of the meaning of Christ for each new age. He will lead into all truth.

4. The Holy Spirit operates on "the world" to convict of sin, righteousness, judgment.

5. The Holy Spirit takes the place of Christ as Paraclete, i.e., as helper, 'advocate,' and will be forever present as opposed to a temporary gift.

6. The Holy Spirit is personal. There is some confusion as to identity and separateness of Christ and the Spirit, but the Spirit is never to be separated from the work of Jesus on earth.

7. The Holy Spirit gives assurance of salvation and power to live the Christian life and to witness to Christ.

e. Summary of the New Testament Concept

1. The New Testament concept of the Holy Spirit assumes the Old Testament teaching about the Spirit and uses it as a foundation upon which to build its concept. The New Testament is the book of the Holy Spirit and gives conspicuous place to His activity. Its concept of the Spirit is thoroughly eschatological. The Messiah himself possessed the fullness of the Spirit and the age he inaugurated witnessed an outpouring of the Spirit on all people as prophesied in Joel. The Spirit is presented both as present Reality and also as future expectancy.

2. Pentecost is viewed as the fulfillment of that promise in Joel and is thus viewed in direct succession to and connection with the prophets of the Old Testament. Pentecost is depicted as the onrush of divine power as in the Old Testament in more physical and concrete manifestations. The Spirit is received by those who repent and are baptized for forgiveness of sins. Pentecost has both its personal and its community dimensions.

a. It was personal in that the Spirit came in extraordinary elevation of human faculties so that ecstatic signs were abundant; He gave joy and gladness, enthusiasm, new courage, liberty of speech, insight into what was taking place.

b. It was communal in that the whole community sensed this new power and the church was born.

3. The Spirit was the cohesive bond of this fellowship. Now the church became animated by a power unparalleled in earlier history. The Spirit was the life principle of the community as a whole and was manifested in the common life of the brotherhood, in their joy, and in the sharing of common property. He guided and controlled the primitive church in its worldwide mission. The Spirit was regarded as mediating the union of believers with Christ and with each other in the church. The Spirit was given especially to the Christian community as 'Comforter,' 'Helper,' 'Advocate.' The power of Christ was active in the life of the Christian fellowship pervading it throughout.

4. The Christian fellowship has some responsibility to separate the authentic from the spurious in assessing what is ascribed to the work of the Spirit. Love is to be the supreme test. While the Church does not control the Spirit, it is responsible to guide in determining what 'builds up' the community. The normal supersedes the abnormal and the inward ethical and abiding work of the Spirit is of greater importance than the spectacular, spasmodic, and miraculous 'charismata.'

5. The abiding presence of the Spirit is the major thrust of the New Testament concept. While there are some places where emphasis is upon the temporary spectacular gifts, the major emphasis by far is upon the abiding presence of the Spirit as the normal and usual rather than the unusual and abnormal.

6. It is through the Spirit that the resurrected exalted Christ is present and dynamic within the congregation and the believer. The Spirit is the motivating principle of the new life in Christ and

transforms the believer into the likeness of Christ. 'In Christ' and 'in the Spirit' are used interchangeably, and are expressions of the most intimate possible fellowship of the Christian with the risen, living spiritual Christ. This 'Christ-intimacy' is the daily experience of the believer in constant fellowship with Christ.

7. The Spirit is the living, resurrected, historical Jesus. He is not to be confused with some philosophical abstraction going off into some flights of mystical extremism. Rather His Person and work are to be consistent with that of Jesus whose earthly life manifested the Spirit who was in Him 'without measure.' The giving of the Spirit in fullness is connected with the glorification of Christ, that is, with His crucifixion, death, resurrection, and ascension.

8. The Spirit so transforms human nature as to make it like Christ. Life in the Spirit is intensely ethical and moral. The Spirit is the principle of the Christian's ethical life; He is the power of God coming into human life in response to the Christian's faith to deliver him from bondage to sin, death, and the law into the blessedness of liberty. The work of the Spirit is grounded upon the redemption Christ made possible for men by his death and resurrection. Through the Spirit the blessings of the Christian life are given, viz., justification, assurance of sonship, power to resist evil, sanctification, etc. The Spirit makes the body of the believer a shrine of God and dwells in it permanently. He is the renewer of the whole nature of man, the giver of wisdom, the giver of help to understand the mysteries of the gospel, and to receive the revelation of God; He is

the cause of the ninefold graces of Christian character.

9. The Spirit's activity is not confined to the Christian community. He acts directly upon the world to convict of sin, righteousness, and judgment. While the Spirit works through the Christian community to influence the world, He also works directly in the world.

10. The Holy Spirit illumines the believer; He guides into all truth, helping him remember Christ's message, unfolding its deeper and larger meaning to him, ever deepening his insight into the revelation of God in Christ. Thus He becomes the principle to break up traditional forms in order to aid in the preservation of the essential content of Christian truth.

11. The Holy Spirit gives assurance of God's acceptance of the believer and of Christ's presence in his life.

#### B. IN THE CHURCH HISTORICAL PERSPECTIVE

It is through the church that the Christian faith has been transmitted to the present time. In the process of its transmission it has colored and interpreted it in such a way as to condition our ears to what we hear through and in that faith. The concept of the Holy Spirit is no exception to that rule. We will see how the post-Apostolic Fathers dealt with the concept of the Holy Spirit, then move on to the Roman Catholic understanding during the Middle Ages and thence to a discussion of the concept in the Reformation period, giving special attention to Luther. Radical Protestantism, focusing on John Wesley will be the next step before considering some of the modern

expressions of attention to the Holy Spirit in the holiness movement, and in the tongues movement exemplified by the growth of the Assemblies of God denomination. This historical section will conclude with some glances at some contemporary concepts of the Holy Spirit.

# 1. THE HOLY SPIRIT IN THE ANCIENT CHURCH

H. B. Swete in his very carefully written book on this subject observes a loss of both literary and spiritual power in passing from the New Testament into the works of the post-canonical writers. There is missing that strong note of authority and originality of inspiration. The fresh power of the first century writers does not return to the church in the years that follow.<sup>69</sup> Dewar laments that the early church was so busy "safe-guarding the deity of the Holy Spirit that the many-sided New Testament doctrine of the Spirit was to a large extent ignored and neglected."<sup>70</sup>

In spite of this neglect, two very opposite influences outside the church combined to bring attention to the doctrine of the Holy Spirit in the second century.<sup>71</sup> One of those was Gnosticism which gave place to the concept of the Holy Spirit in wildly distorted forms,

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<sup>69</sup>Henry Barclay Swete, *The Holy Spirit in the Ancient Church* (London: Macmillan, 1912), p. 1.

<sup>70</sup>Lindsay Dewar, *The Holy Spirit and Modern Thought* (New York: Harper & Brothers, 1959), p. 115.

<sup>71</sup>Henry Barclay Swete, "Holy Spirit," in *A Dictionary of Christian Biography, Literature, Sects and Doctrines During the First Eight Centuries* (London: Murray, 1882), III, 115.



drawn mainly from the mystery religions and eastern and oriental religious sources. In the mid-second century Montanism gained the forefront of attention. Unfortunately, Montanism is known almost solely by the writings of those who were against it. It was known for its extravagant pretensions and sensational utterances rather than for the Pauline concern for edification of the church. The ecstatic, sensational element of prophecy was given priority over that which ministered to the good of the Christian community. Then there were those dangerous tendencies which placed Montanus and his followers above the Law, the Prophets and even the Gospels--even greater than Christ. Great strife and quarreling in the church resulted and the Montanists were excluded from communion and from the Christian fellowship. The Montanists found consolation in the belief that the end time was at hand and saw themselves as martyrs sustained by the Paraclete himself.<sup>72</sup>

Though the Church did its best to stamp out this heresy, it was not really successful, for many movements exceedingly similar to this were to rise in various forms to plague the church for centuries to come. Norman Cohn in his fascinating book, *The Pursuit of the Millennium*, traces apocalypticism through the centuries to the present day and recounts the horrible massacres and human extermination which took place in the name of getting rid of the enemies of Christ in preparation for His coming again. And all of this was done with the claim of the guidance of the Holy Spirit. He shows the relationship of these

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<sup>72</sup>Swete, *The Holy Spirit in the Ancient Church*, pp. 67ff.

purges of the unfaithful to Hitler's extermination of the Jews and the Communist purges of the present day. He lists very concrete examples of distorted claims for the Spirit's guidance and direction. They are traced to the New Testament emphasis on eschatology and to one expression of them in Montanism.<sup>73</sup>

The excesses of Montanism brought on a severe reaction from the Church so that the Church avoided recognition of the abiding presence of the Spirit in the Church due to fear of such destructive enthusiasm, and was almost willing to forsake all faith in spiritual gifts of any kind. Tertullian, an early defender of Montanism, made a defense of this movement in his now lost work *On Ecstasy*.<sup>74</sup> However, it is clear that Tertullian's ecstasy was entirely different from the violent and uncontrolled ravings of the rural prophets from Phrygia.<sup>75</sup> Despite all this, Swete points out the permanent service rendered by Montanism in its emphasis on the work of the Paraclete in the living Church; the church owes the movement a great debt for keeping this consciousness alive.<sup>76</sup>

The Christological problem occupied almost the total concern of the second century church, in fact to such an extent that little attention was paid to the doctrine of the Holy Spirit. They ascribed to the Son operations and offices which the church had previously ascribed to

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<sup>73</sup>Norman Cohn, *The Pursuit of the Millennium* (New York: Harper & Row, 1961).

<sup>74</sup>Swete, *The Holy Spirit in the Ancient Church*, p. 78.

<sup>75</sup>*Ibid.*, p. 79.

<sup>76</sup>*Ibid.*, p. 83.

the Spirit.<sup>77</sup> However, even in these times of silence two convictions concerning the Holy Spirit seemed to establish themselves: first, the Spirit came to be considered equal with the Father and the Son. This was not a result of conscious reflection, but rather the result of the use of two Scriptural phrases in the worship of the Church, viz., the great commission of Matthew 28:19, the Trinitarian baptismal formula, and the use of the great benediction of Paul in II Corinthians 13:14 again using the Trinitarian formula. These devotional uses found their way into the creedal embodiment of what later became the Apostles' Creed, though there was nothing to indicate what the Holy Spirit was understood to be. Secondly, as the church battled its way to the conviction that Christ was fully divine as stated in the Nicene Creed of 325, "the deity of the Holy Spirit was assumed and accepted by implication, without dispute and almost without consideration."<sup>78</sup>

In these three centuries the church debated whether to identify *Logos* with the Son or with the Spirit. The Apostolic Fathers tended to connect the Holy Spirit with the *Logos* while the Apologists identified the *Logos* with the pre-existent Christ.<sup>79</sup> It was at the Council in Constantinople in 381 that the church finally got around to some formulation of what it meant by the Holy Spirit. It added the words: "The Holy Spirit, the Lord, the life-giver, which proceedeth from the Father,

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<sup>77</sup>Swete, "Holy Spirit," p. 115.

<sup>78</sup>Van Dusen, *op. cit.*, p. 73.

<sup>79</sup>*Ibid.*, p. 74.

which with the Father and the Son is worshipped and glorified, which spake through the prophets."<sup>80</sup> These additions were simply from the scripture. The phrase "which proceedeth from the Father," furnished the battleground for theological dispute which finally eventuated seven centuries later in the separation of Eastern from Western Christendom. However, they determined for all time the official Christian definition of the Holy Spirit---even to this day. Western Christendom added "and the Son" to make it read "which proceedeth from the Father and the Son . . ."

Swete summarizes the thought of the Church about the Holy Spirit after the first six centuries in the following way:<sup>81</sup>

1. The Godhead of the Spirit. The Spirit is of one substance with God, co-eternal with the Father and therefore essentially God; He is not subordinate in the Trinity but equal to the First and Second Persons in dignity and power.
2. The Holy Spirit proceeds from the Father through the Son, but belongs essentially to both. The Divine essence in the Second and Third Persons is derived from the First Person. The Holy Spirit is the bond of the Trinity, the One who mediates, the harmony which unites the Father and the Son.
3. The Holy Spirit is living Person as opposed to an operative principle; He possesses an Essential life, not separate from the

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<sup>80</sup>*Ibid.*, p. 76.

<sup>81</sup>Swete, *The Holy Spirit in the Ancient Church*, pp. 368ff.

personal life of God, but the One God thinking, acting, willing in One of His three eternal spheres of thought, volition, and activity.

4. The Holy Spirit as Creator: He is one with the Father and the Son in essence and will and in act. Since creation is an act of God, the Holy Spirit exercises and possesses creative powers.

5. The work of the Holy Spirit in inspiration: the Old Testament was the inspired scripture of the early church. The early church saw the Old and New Testaments as products of the same Spirit, the Paraclete, and as verbally inspired. Though prophetic gifts were still witnessed in the fourth century, there was definite distinction drawn between the inspiration of the Apostles and Prophets and that which illuminated ordinary Christian living.

6. The Holy Spirit was the Author of the Lord's incarnation; the miracles and the teaching of Jesus were done in the power of the Holy Spirit.

7. The mission of the Paraclete was primarily to those in the Church and this chiefly in His sanctifying power. Not all held to this exclusivism, but believed that the gift of the Spirit is not denied anyone willing to receive it who seeks in the appointed way. His present work was simply a continuance of His sanctifying work in pre-Christian times though the sphere and manner of His work were new.

8. The work of the Spirit in the sacraments: The efficacy of baptism was due to the Holy Spirit alone whose action it symbolized. The part of the priest was incidental since it was the Holy Spirit who dispensed grace. In the Eucharist the Holy Spirit was invoked both on

the elements and on those who partook of them. In ordination the laying on of hands was connected with the prayer for the outpouring of the Holy Spirit on the candidate as the source of ministerial power. The whole sacramental life of the Church proceeds from the Spirit of grace; the efficacy of the sacraments is derived from the Holy Spirit alone and not from the outward signs accompanying them.

9. The work of the Spirit in the sanctification of life: The miraculous operations of the Spirit were seldom mentioned in the ancient church; there was a growing insistence on the spiritual and ethical effects of the indwelling Spirit in the hearts of men. This was such a reality that pagan heathen marveled at the transformation wrought in the lives of believers. From the first the Christian consciousness connected the new life with the mission of the Paraclete. "The peace, the gladness and freedom, the hope of immortality which marked the first age, were traced by those who lived in it to the outpouring of the Holy Spirit."<sup>82</sup>

All knowledge of God and of Christ was derived from the teaching of the Spirit, all spiritual enlightenment and true illumination. The highest and best in the intellectual life was regarded by all the Greek theologians of this period as fruit of the sanctifying grace of the Holy Spirit. The Holy Spirit restores the whole nature of man and helps him progress through the sanctification of every faculty until he is brought back to the image of God. "Without the Divine love, which

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<sup>82</sup>*Ibid.*, pp. 410f.

comes only from the Spirit of God, 'all our doings are nothing worth'; even the sacraments fail to convey grace; even the example of Christ's most holy life is unavailing."<sup>83</sup> The ancient church saw the regenerating and restorative powers of the Holy Spirit in the faithful as the mere beginnings of His work in them--as the first fruits of spiritual harvest and the first installment of a future heritage to be culminated in the resurrection in the Kingdom of God.

A comparison of the above with the New Testament concepts of the person and work of the Holy Spirit reveals differences but not any fundamental disagreement. The Apostolic writings tell of a new experience created by the coming of the Paraclete without any attempt to define the nature of the Divine Gift while the post-Apostolic Church, in constant contact with educated paganism and Gnostic speculation, was compelled to analyze her faith and experience. This process is reflected in the patristic literature of this period. The questions which forced themselves on early Christian thought concerning the Holy Spirit were mainly concerned with the mystery of His Person. The work of the Holy Spirit had filled a large place in the practical teaching of the New Testament, and it needed little further treatment at the hands of the post-Apostolic church. However, the theologians of the ancient church carried forward the New Testament doctrine of the Spirit's operations along lines already indicated by Paul and John.

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<sup>83</sup>*Ibid.*, p. 415.

## 2. FROM THE ANCIENT CHURCH TO THE REFORMATION

During this period the church gave its attention to the relation of the Holy Spirit to the Christian Church. Three instruments of church discipline emerged and developed in this period, viz., the canon, the creed, and the episcopacy.<sup>84</sup> Some of the most disturbing problems of the church came from those who attributed their behaviour to the direction of the Holy Spirit. She was caught between the need for the vitality of the Spirit for spiritual progress and nurture on the one hand, and controlling its extreme manifestations on the other. This problem occupied the church for many centuries, and is present even today. The church found it easier to deal with this problem by external control rather than by appeal to men's conscience. In order to develop and establish for the Catholic Church its structure, its order, its discipline, something had to be done about the supposed operations of the Holy Spirit which seemed to be causing such furor. It was a constant one for some fifteen centuries. The institution with its claim of divine authority was the answer. The scriptures as the official repository of the Holy Spirit's utterances were invested with divine authority, and divine inspiration was confined in these records from the past. Added to this was the dogma that the Councils of the Church were especially inspired by the Holy Spirit to understand and interpret the Scripture and draw authoritative corollaries. Then the Council of Trent (1545-1563) declared that the unwritten traditions of the church

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<sup>84</sup>Van Dusen, *op. cit.*, p. 77.



were equal to the scriptures. This was followed by the declaration that whatever was spoken by the Pope *ex cathedra* was to be received with the same authority. Van Dusen concludes: "At long last the Holy Spirit has become in truth the bondsman of the Church which claims its origin in the Spirit's creative action."<sup>85</sup>

### 3. CLASSIC PROTESTANTISM OF THE REFORMATION

During the Reformation the work of the Holy Spirit in the personal experience of the believer was again brought to the foreground. Both the great planks of the Reformation platform--viz., the sufficiency of the Scriptures alone without need for tradition, and justification by faith alone--were based on the illuminating, regenerating operations of the Holy Spirit. The Scripture got its authority not from the church but from the Holy Spirit; the Spirit that spoke in her prophets still speaks in the hearts of believers. But against the Anabaptists who claimed the Spirit's inspiration for their visions, Calvin and others restricted the Spirit's operation to the Word of God, thus preparing the way, in the absence of a reasoned theory of inspiration, for the later legalism in Protestantism which could claim that even the consonants and vowel points of the Hebrew Old Testament were inspired.

In his excellent exposition of Luther's view of the Holy Spirit,

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<sup>85</sup>*Ibid.*, p. 80.

Prenter<sup>86</sup> is careful to note the distinction between Luther's own views and what his followers may have done to alter them. It is impossible to go into the great detail he does in expounding the riches of Luther's view of the Holy Spirit, but some brief notes are in order.

For Luther "the work of the Holy Spirit is to infuse into the heart the true love of God so that the obedience to the command of the law is brought about not by fear of punishment but because of a free and happy love to God."<sup>87</sup> The Holy Spirit is in the first instance present in the sinner's heart to lead him to hate, condemn, and wish the self every possible evil because it agrees with God's judgment upon all sinners because all are sinners. Therefore, true self-love becomes unconditional hatred of the self. The Holy Spirit is the subject of this self-condemnatory act and helps the individual see himself with the eyes of God. All work of grace in man is God working through the Holy Spirit and in no sense is it man's imitation of God nor a struggling of the will. Conformity to Christ is God's work through the Holy Spirit and not a product of man's work of imitation. The Holy Spirit is not some divine influence or transcendental cause nor metaphysical force; the Holy Spirit is God's real, personal presence; it is "God's own living and struggling presence in the midst of man's damnation and death."<sup>88</sup> Further there is no real affinity between the spiritual

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<sup>86</sup>Regin Prenter, *Spiritus Creator* (Philadelphia: Fortress Press, 1953).

<sup>87</sup>*Ibid.*, p. 3.

<sup>88</sup>*Ibid.*, p. 25.

nature of man and the Spirit of God;<sup>89</sup> Luther excluded every form of any inherent idealistic urge in man toward God.

The Holy Spirit makes the crucified and risen Christ such a present and redeeming reality to us that faith in Christ and conformity to Him arise directly from this reality.<sup>90</sup>

The Holy Spirit is God himself present in us . . . in such a way as to take Jesus Christ out of the remoteness of history and heavenly exaltation and place Him in the midst of our concrete life as a living and redeeming reality which constantly calls upon the groaning of faith and the work of charity.<sup>91</sup>

One of the means used by the Holy Spirit is the Word. Luther uses the Augustinian distinction between the outward and the inner Word. The outward word is the word of Scripture. The Inner word is God's own voice by his Spirit. Without the Inner Word of God the outward Word remains a letter, merely the word of man. Man is able to bring the Word to the ear but not to the heart; that is God's work. It is the Holy Spirit alone who makes the Word God's saving Word.

Luther reacted strongly to the sort of automatic efficacy of the sacramental system of the church. While the sacraments may manifest the Spirit, they do not necessarily guarantee the presence of the Spirit nor carry the Spirit. Rather the Spirit carries the sacrament; the Spirit makes the sacrament God's sign of confirmation. The Spirit is not metaphysically tied to the word and sacraments so they become the means of grace placed at the disposition of man. Rather the Spirit, manifesting itself by outward means of grace, is the sovereign, living

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<sup>89</sup>*Ibid.*, p. 26.

<sup>90</sup>*Ibid.*, p. 52.

<sup>91</sup>*Ibid.*, p. 92.

God acting personally. The work of the Spirit is God's continuous work in us to tear us out of our selfish life, especially in the matter of our salvation, and to get us into His work and into service for our fellow-man.<sup>92</sup>

It can be seen from the foregoing paragraphs that Luther strives to make place for Christ's living presence here and now and always and strips away every kind of dependence on ideas, ritual, works, or anything man-made. That presence of the living Christ is the Holy Spirit.

It is Van Dusen's assessment that Luther and the reformers did not succeed in freeing the Holy Spirit, and that the Protestant Reformation was not the thorough-going revolution that it is often thought to be since its reclamation of original Christianity was far from radical and complete.<sup>93</sup> He sees Luther and Calvin becoming increasingly cautious and conservative with advancing years and experience, and confining the inward experience of the Holy Spirit to the Scriptures. Thus the way was prepared for Protestant legalism and scholasticism based on infallible Old and New Testament texts. That this was the direction Protestantism took in the main cannot be denied. But that this can be laid at Luther's feet seems to this writer a debatable question.

#### 4. RADICAL PROTESTANTISM

Lutheranism in time degenerated into polemics and became

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<sup>92</sup>*Ibid.*, p. 295.

<sup>93</sup>Van Dusen, *op. cit.*, p. 80.

narrower than Roman Catholicism. The vital relationship with God which Luther had taught became substituted by a faith consisting of acceptance of a dogmatic scheme. Laymen assumed the passive role of accepting dogmas preached from the pulpit which was a kind of dead orthodoxy.<sup>94</sup>

Even during Luther's time there were the anabaptists and the enthusiasts whom he vigorously opposed. Prenter devotes a whole section of his book to make the point that Luther's concept of the Holy Spirit did not change significantly because of his conflict with them.<sup>95</sup> The anabaptists claimed that the inward voice of the Spirit takes precedence over the eternal Word of the Scriptures and the orders of the prelates. They used this claim to justify ideas and behavior which outraged the theologians and scandalized the ecclesiasts. They were strongly apocalyptic and mystical. Extremists took absurd views and propounded strange ideas; they held community of goods and were often social revolutionaries. The movement was severely persecuted by the authorities. Cohn gives a careful account of these historical events.<sup>96</sup> Despite their excesses and abuses the Holy Spirit was emancipated from dogma and tradition to resume the guidance of the minds and hearts of the devout into new truth.

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<sup>94</sup>Williston Walker, *A History of the Christian Church* (New York: Charles Scribner's Sons, 1918), p. 496.

<sup>95</sup>Prenter, *op. cit.*, pp. 205ff.

<sup>96</sup>Cohn, *op. cit.*, pp. 251ff.

### a. Pietism

Pietism brought back the primacy of feeling in the Christian experience. Philipp J. Spener (b. 1635) and Hermann Francke (b. 1663) deeply influenced the Moravians and through them the Evangelical Revival in England under Wesley. Spener gathered groups into his home to deepen the spiritual life, teaching that if the heart were right differences of intellectual interpretation were unimportant. He insisted upon conscious conversion and emphasized Bible study and devotional life even to the neglect of intellectual pursuits in religion. Walker's assessment is that pietism did a great service to the religious life of Protestant Germany.<sup>97</sup>

### b. John Wesley's Concept of the Holy Spirit

What pietism did for Germany the Wesley revival did for England, and ultimately for America. John Wesley (b. 1703) placed a great deal of emphasis upon the Holy Spirit and his work in both unbelievers and believers. He taught that the Holy Spirit 'discovers himself' to the spirit of man in a perceptible and immediate way varying according to the personality of the individual; this presence of the Holy Spirit is universal in its mission and purpose--a general inspiration which is an indispensable agency in the conversion and sanctification of man. Repentance, justification by faith, regeneration and growth in sanctification and Christian perfection all imply the inspiration of the Holy Spirit.

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<sup>97</sup>Walker, *op. cit.*, p. 501.

On the nature of the Holy Spirit Wesley was essentially orthodox, subscribing to the historic affirmations of the Western Church. The personal nature of the Holy Spirit is prominent throughout all of Wesley's thought.<sup>98</sup> "Every doctrine of Wesley is centered in the context of vital religious experience,"<sup>99</sup> this being especially true in his doctrine of the Holy Spirit. The Christian life is characterized by a direct, intimate, personal relation between Spirit and spirit. Man is free to reject or cooperate with the Spirit's work in his behalf; yet "the ultimate initiative and consummation of salvation remain with God."<sup>100</sup> One of the important Wesleyan emphases is his doctrine of assurance whereby the Holy Spirit makes men aware of the work He is doing in them. He emphasized the inward, experiential evidence born of the Spirit's ministry as the very essence of the Christian religion.<sup>101</sup> All genuine experiences of the Spirit's inspiration and witness may be favorably tested by the scriptures. The presence of the Holy Spirit should lead to inward and outward holiness of life.

Wesley defines the church as a company of believers possessing the Holy Spirit in their personal lives and thus united to one another by Him. The Holy Spirit dwells in the church by first dwelling in the hearts and lives of individuals who constitute the church; the particular structure, place, or time is incidental as long as the spiritual

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<sup>98</sup>Lycurgus M. Starkey, Jr., *The Work of the Holy Spirit* (Nashville: Abingdon Press, 1962), p. 25.

<sup>99</sup>*Ibid.*, p. 37.

<sup>100</sup>*Ibid.*, p. 61.

<sup>101</sup>*Ibid.*, p. 78.

mission is effected.<sup>102</sup> The work of the Holy Spirit is not to teach truth so much as to endow believers with a living faith, to give them confidence and trust in the living God.

The Holy Spirit gives 'unction' to preaching, without which the sermon is only an address. The inspiration of the Holy Spirit in preaching is instantaneous and immediate, new and fresh with each proclamation; if the preacher does not possess the Holy Spirit in his heart, he is not likely to convince others. The biblical content of the sermon is of crucial importance.<sup>103</sup>

Wesley placed little stress on the sacrament of baptism. The Holy Spirit may or may not operate redemptively in baptism; in most instances it probably does not. He did not teach baptismal regeneration. The Holy Spirit generally begins his positive work in man at conversion, when he feels in his own heart he is a sinner and cries out for help and deliverance from Almighty God. However, he put much stress on the Lord's supper; it is for all Christians a chief means of grace. The bread and wine and ritual are of little value to effect the grace of God in the lives of people. He rejected both transubstantiation and consubstantiation. The Holy Spirit can be present at the supper; when He is He takes the simple elements of bread and wine and gives real blessing through them to our souls. The determinative element in the effectiveness of the sacrament is always the faith of

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<sup>102</sup>William R. Cannon, "The Holy Spirit in Vatican II and in the Writings of Wesley," *Religion in Life*, XXXCII:3 (Autumn, 1968), 446.

<sup>103</sup>*Ibid.*, p. 447.



the believer. What happens at the sacrament for Wesley is a mystery-- it is an outward and visible means by which God conveys spiritual grace to the soul of man.<sup>104</sup>

The believer experiences the pattern of the Spirit's work in stages consciously experienced. First prevenient grace comes to all men; any man who does not resist it can respond positively to God's initial offer of redemptive love. Each saving act in the pattern of man's deliverance is directly the work of the Holy Spirit, viz.,

conviction of sin and repentance, justification by faith and conversion and regeneration, public confession and joyous acceptance, the process of sanctification, the fulfillment of the rigorous demands of the moral life and dealing with sins as they arise in believers, the attainment finally in this life of Christian perfection, or perfect love, and glorification in heaven . . .<sup>105</sup>

In Wesley's thought the inspiration of the Holy Spirit's presence was to be constantly returned by the expiration of the human spirit unto God in prayer, praise, and faith working through love. The Holy Spirit was not an extraneous force mechanically introduced into man as an irresistible, dominating power; rather the Spirit works persuasively with and through the faculties of man to strengthen and ennoble them. Where the Spirit's presence is cooperatively received by faith and aided by genuine moral endeavor, there will be found the pardon and power of God helping men to live unto Christ.

Wesley affirms the genuine possibility of realizing the Christian ethic in this life; he points the sinner to God's possibilities

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<sup>104</sup>*Ibid.*, p. 450.

<sup>105</sup>*Ibid.*, p. 453.

which he has promised and will work out in man by the Holy Spirit.<sup>106</sup> God's sufficiency is capable of overcoming all of man's insufficiencies. "Soteriology is prior to anthropology in Wesley."<sup>107</sup> He understood the Christian life in terms of God's possibilities rather than man's incapacities. The Holy Spirit brought power to those who lived in discipline and dedication to Christ; especially did he bring power for progress toward the ultimate goal of the Christian life, the perfect love of God and man. There was in Wesley an ethical intensity and an emphasis on practical holiness. His *Plain Account of Christian Perfection* expounds his doctrine of sanctification as a second work of grace in the believer's heart. It is this aspect of Wesleyan doctrine which holiness movements in subsequent years have emphasized.

It is difficult to overestimate the influence of the Wesleyan revival upon the world. The historian Lecky<sup>108</sup> claims that the spiritual awakening of this period saved England from the horrors of a second French Revolution on English soil. For Van Dusen, the epoch-making renewals of the 18th and 19th centuries were the direct fruitage of the recovery of a true understanding of the Holy Spirit via the Friends, Congregationalists, Moravians, Methodists and others. Through them "the Holy Spirit came afresh upon Christians to revive, to re-empower, and to thrust them forth across the face of the earth to

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<sup>106</sup>Starkey, *The Work of the Holy Spirit*, p. 123.

<sup>107</sup>*Ibid.*

<sup>108</sup>Francis J. McConnell, *John Wesley* (Nashville: Abingdon Press, 1939), p. 74.

carry the Good News of the transforming present power of the Spirit of Christ to every continent and race and nation . . ."<sup>109</sup>

There is no more convincing evidence of the ultimate fruitage of Radical Protestantism's recovery of the Holy Spirit than this simple fact: Of the missionary outreach of the past century and a half--by general acknowledgment, the most mighty achievement of the Church in behalf of its Lord in the whole nineteen centuries--over half was the work of Christian groups born, directly or indirectly, of Radical Protestantism. There is even more striking evidence of the fact that, of the total allegiance to Christ represented today in the World Council of Churches, almost half belong to the so-called 'Free Churches'--Baptists, Methodists, Congregationalists, Disciples and lesser children of the 'radical' wing of the Reformation.<sup>110</sup>

## 5. THE HOLY SPIRIT IN LITURGY AND HYMNOLOGY

It has been pointed out earlier that the use of the Trinitarian formula in the baptismal ritual and in the Pauline benediction did much to form the early church's attitude toward the person of the Holy Spirit as being part of the Godhead. From the earliest times the Holy Spirit has been an object of worship; the lofty celebration of the eucharist was the celebration of His 'real presence.' On a less lofty level He was invoked to ward off evil spirits. The hymns of the church expressed the great truths of the Spirit. Especially was this the case in the great hymns of Luther and the Wesleys. Hoyle declares:

. . . the outburst of hymnody has created Churches, stimulated revivals, overflowed ecclesiastical boundaries, and, along with prayer, kept the Spirit's regenerating, renewing, consoling,

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<sup>109</sup> Van Dusen, *op. cit.*, p. 82.

<sup>110</sup> *Ibid.*, p. 83.

teaching, guiding work before the Church, checked the crass materialism which ceremonialism undoubtedly fosters, as it has borne witness also that the Spirit ever indwells the Church.<sup>111</sup>

This has been an influence in the development of the Church's concept of the Holy Spirit which has spread across all periods of its life.

## 6. MYSTICISM AND THE HOLY SPIRIT

The same can be said concerning the contribution of mysticism in the development of that concept. In the mystics' search for an intense awareness of the Divine Presence they meet a response which they see as the direct action of the Spirit of God upon the human spirit. There were many signs which they interpreted as denoting the Spirit's activity: emotional enthusiasm, a flood of divine love giving strength to the will, new vigor cleansing all the operations of the soul which had been united to God, and particularly great courage in martyrdom. They saw the Spirit as enhancing mental powers, cleansing the eye of the soul so it might more clearly see the hidden meaning of Scriptures and the mysteries of the Christian faith. These and other 'signs' were used as well as abused by various groups and individuals. Here again the Cohn volume gives illustrations in detail.

Hoyle concludes that all the abuses notwithstanding, the mystical movement has unquestionably brought great contribution to the Church.

. . . springs of energy have been unsealed (cf. Catharine of Genoa, Mme. Guyon), and exhilaration of Spirit experienced, an inbreaking from the supersensible world apprehended and utilized,

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<sup>111</sup>Hoyle, *op. cit.*, p. 801.

which have started revivals, lifted the Christian Church to higher levels of service and devotion, and prevented Christendom from accepting the world as a closed system into which new streams of blessing from God can find no entrance . . . the distinctive feature of Christian mysticism, as it bears on the Holy Spirit, is that the Spirit is the Spirit of Christ, the Eternal Son, who works within believers and brings them into the state of sonship to God, gives an assurance of salvation which no rationalism can shake, and to their 'wondering view reveals the secret love of God.'<sup>112</sup>

## 7. SOME CONTEMPORARY EXPRESSIONS

Though this survey makes no claim at completeness, there are some movements to be considered further. Especially important is the pentecostal movement which has placed great emphasis upon speaking in other tongues. It has its popular expression in the growth of several pentecostal denominations, and its more sophisticated side in the emphasis upon glossalalia in some university centers.

### a. The Assembly of God Movement

This movement views itself as the vehicle of the restoration of Pentecostal power in modern times. From the beginning there has been a close association of healing and speaking in tongues. Carl Brumback begins his history of modern times with some healing experiences about the year 1872 as an outbreak of the manifestation of the Spirit in New England, Arkansas, Ohio, Minnesota, and North Carolina. In these situations people also spoke in tongues.<sup>113</sup> These healing experiences

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<sup>112</sup> *Ibid.*, p. 802.

<sup>113</sup> Carl Brumback, *Suddenly . . . From Heaven* (Springfield, Mo.: Gospel, 1961), pp. 12ff.

caused the movement to spread. By 1906 there were some sixty preachers and workers in Texas alone from which the movement fanned out to all parts of the country.

In April of 1906 "a spiritual earthquake hit Los Angeles, and together with the revival fire that followed, made necessary the reshaping of the history of twentieth-century Christianity."<sup>114</sup> Beginning in the First Baptist Church of Los Angeles, it caused the pastor to have to resign; he went out and organized a "New Testament Church." An Azusa Street stable which was formerly a Methodist Church, became the mother church for the movement under the leadership of W. J. Seymour, a one-eyed Negro man. Out of this mission came a movement with a world-wide mission. This mighty revival was seen as an extraordinary outpouring of the Holy Spirit.

The movement had to fight against excessive extremes and early recognized the dangers in its own camp. The group was careful to maintain its independence and autonomy by not recognizing any one man as leader, or any one church. The " . . . outstanding leaders of the Pentecostal Movement are themselves the products of the Movement. They did not make it; it made them."<sup>115</sup> It is claimed to be a child of the Holy Ghost.<sup>116</sup> People went home from Los Angeles to spread the Pentecostal flame across the continent and around the world. There was a great sense of kindred with prominent fundamentalists and revivalists as Moody, Sankey, A. B. Simpson, and hymn writer Fannie Crosby.

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<sup>114</sup>*Ibid.*, p. 34.

<sup>115</sup>*Ibid.*, p. 62.

<sup>116</sup>*Ibid.*, p. 63.

Nyack, New York was the seat of the Nyack Missionary Bible Training Institute and was a center of revival for the Christian Missionary Alliance Church. There was much Pentecostal fervor and activity there and they were on the verge of accepting the Pentecostal platform. The stone of offense was that *all* must speak in tongues as evidence of the Holy Spirit's coming. The Christian Missionary Alliance denomination would not accept this, declaring that tongues are *one* of the evidences of the Spirit. This led to a separation and alienation between the Christian Missionary Alliance Church and the Pentecostal Movement. The Alliance church is very much a part of the National Holiness Association which will be described later.

The movement sees the basis of its entire contribution as the renewed emphasis upon "the baptism in the Holy Ghost, with its immediate, outward manifestation of speaking with other tongues . . . ,"<sup>117</sup> and as the purpose for which God raised up this twentieth century band of believers. "Despite opposition from rebellious leaders, God has swept away eighteen centuries of misconception and tradition and was pouring out His Spirit, according to His own promise."<sup>118</sup> Its disproportionate emphasis on tongues is merely an attempt to balance the scales in emphasizing "the most neglected continent of truth in the theology and experience of the Church."<sup>119</sup>

Carl Brumback gives an interesting history of the growth of the denomination, of its struggles with organization and structure, of its

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<sup>117</sup>*Ibid.*, p. 138.

<sup>118</sup>*Ibid.*, p. 139.

<sup>119</sup>*Ibid.*, p. 140.

theological controversies and persecutions. There has been a phenomenal growth of the movement in the United States as well as in foreign countries. They are members of the National Association of Evangelicals, having one of their men serve as president in 1961. There can be no doubt that this movement is a significant force in contemporary Christendom. It has served to call attention to the work of the Holy Spirit, despite its excesses in some areas.

#### b. The Spread of Glossolalia

Interest in the charismatic revival has not been limited to the Assemblies of God denomination. Nearly all the major denominations have been affected by it<sup>120</sup>--Lutherans and Episcopalians especially--with its greatest strength in Southern California. Some 2,000 Episcopalians in that area claim to be speaking in tongues. Six hundred members of the First Presbyterian Church of Hollywood, the world's largest Presbyterian Church, claim the experience. Glossolalia made the headlines in a San Francisco newspaper; one journal states that in the entire state of Montana only one American Lutheran Church pastor is without the experience of tongues. The Michigan American Baptist Convention director of evangelism spoke in favor of the present charismatic works of the Spirit at an evangelism conference at a seminary. A Minneapolis Evangelical Free Church was split over the issue. A United Presbyterian minister advocating the experience was not allowed

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<sup>120</sup> Frank Farrell, "Outburst of Tongues: The New Penetration," *Christianity Today*, VII:24 (July, 1963), 1163ff.



to speak at a youth assembly. Members of the Inter-Varsity Christian Fellowship at Yale University spoke in tongues, as did a Roman Catholic student of St. Thomas More Chapel. Penetration has been in such evangelical institutions and organizations as Fuller Seminary, Wheaton College, Navigators, and Wycliffe Bible Translators.<sup>121</sup>

In intellectual circles the movement is known as The Blessed Trinity Society. It publishes the *Trinity* magazine with headquarters in Van Nuys, California. Its leaders travel widely to spread the message of charismatic revival. Its board chairman is a Dutch Reformed minister, Harold Bredesen of Mt. Vernon, New York, who testifies to the experience of tongues through a pentecostal camp meeting. He claims to have witnessed in tongues over a California television network and to foreigners in their own languages unknown to him (Polish and Coptic Egyptian). *Christianity Today* magazine called in government linguistic experts to analyze a tape of his glossolalia who found it unrecognizable, though one said it sounded like a language structurally. A Christian expert noted that it may not be possible to identify every utterance, since there are some 3,000 languages and many of them are not known.

*Trinity* magazine is edited by Jean Stone, the wife of a Lockheed Aircraft executive. She contrasts the new movement to the old Pentecostalism as follows:

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<sup>121</sup>*Ibid.*, p. 1164.

less emotion in receiving the gift of tongues after which they are spoken at will--their private use more important than public, more oriented to clergy and professional classes, more Bible-centered as against experience, not separatist, more orderly meetings with strict adherence to Pauline directives, less emphasis on tongues.<sup>122</sup>

Apart from tongues, the leaders claim evidence that the nine gifts of the Spirit listed in I Cor. 12:8-10 are manifested in the movement, including miracles and healing. Episcopal leaders are divided in their response, but the general mood is caution and forbearance, which is generally true in most other denominations. They do not wish to force a new wave of Pentecostalism taking glossolalics away from the church. They are however, fearful of divisiveness resulting from glossolalia.

Conservative Protestant reactions range from participation in the movement to warnings that tongues can be Satanic. Some tell of new zeal and power, peace and joy in the church. There are many accounts of lukewarm church goers who have been transformed into vital believers. There is approval in some places--as at Yale--but others speak of excesses, divisiveness, and pride of possession.

Those who criticize the movement note the commonly used method to induce tongues in the after meetings. The candidate is told to offer his voice and make noises during the laying on of hands; the physical sign is unintentionally given priority over the infilling of the Spirit. Further, the self-confessed spiritual immaturity of the majority of those who give testimony has been noted. Before the tongues experience many were formalistic Anglo-Catholics, church

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<sup>122</sup>*Ibid.*, p. 1166.

members in name only, or back-slidden evangelicals lacking a warm devotional life. There is also in the movement a lack of theological leadership, a drift toward the Pentecostal doctrine that tongues is the outward manifestation of the baptism of the Holy Spirit. Perhaps the majority in the movement now think non-glossolalics have yet to receive the baptism of the Spirit. Beside all this, the question is raised of the powerful witness for Christ in the past by those who were non-glossolalics as Calvin, Knox, Wesley, Carey, Moody, Spurgeon, etc., etc. Most evangelicals informed on the subject are sympathetically waiting to see the fruit of the new movement sensing the need to try the spirits without quenching the Spirit.<sup>123</sup>

#### c. The Holiness Movement

Several denominations and groups have formed an organization known as the National Holiness Association. It has become the national and interdenominational voice of Wesleyan-Arminian theology in the United States,<sup>124</sup> at least in their own eyes. It was formed in 1867 by an association of so called 'holiness churches.' It is made up today of Wesleyan Methodists, Free Methodists, Nazarenes (unofficially), Pilgrim Holiness Church, Christian Missionary Alliance, some from the Friends Church, some United Methodist Churches especially in the South and Midwest, and other groups. Its major thrust is to propagate the

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<sup>123</sup>*Ibid.*, p. 1167.

<sup>124</sup>Kenneth Geiger (ed.), *Insights into Holiness* (Kansas City, Mo.: Beacon Hill Press, 1963), Foreword.

doctrine of second blessing holiness as taught by John Wesley. It places great emphasis not only upon the forgiveness of sins, but also the cleansing of the heart of the believer of the carnal nature by the infilling of the Holy Spirit.

In the early 1960's several seminars were held on various college and seminary campuses throughout the United States and Canada--including Nazarene Theological Seminary in Kansas City, Missouri, Azusa College in Azusa, California, Western Evangelical Seminary in Portland, Oregon, Asbury Seminary in Wilmore, Kentucky, Taylor University in Upland, Indiana, Houghton College in Houghton, New York, etc. These seminars consisted of the presentation of papers on various aspects of Wesleyan-Arminian theology which were published by Beacon Hill Press.<sup>125</sup>

The movement may be distinguished from the Pentecostal Movement in its lack of emphasis on and even opposition to speaking in tongues, and in its much higher regard for academic pursuits. It has within its fold a rather wide range of theological opinion which though conservative for the most part, contains some who are a long way from the far right. Organs expounding the views of this movement are *The Pentecostal Herald*, *The Wesleyan Advocate*, *The Wesleyan World*, *The Alliance Witness*, *The Free Methodist*, et. al. It is widely known for its great emphasis on the missionary outreach of the church, especially in fields outside the United States. It is one of the movements which places great emphasis and concern upon the doctrine of the Holy Spirit in American

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<sup>125</sup>Kenneth E. Geiger (ed.), *The Word and the Doctrine* (Kansas City, Mo.: Beacon Hill Press, 1965).

Protestantism.

d. Wayne Oates

A most provocative work which explores areas of interest for the contemporary mind is *The Holy Spirit in Five Worlds* by Wayne Oates of Southern Baptist Theological Seminary in Louisville, Kentucky. He sets out "to explore the subtle and obvious workings of the Holy Spirit in the religious experience of contemporary man as an individual."<sup>126</sup>

1) The Holy Spirit and Drugs. In the secular world much attention has been given to consciousness-expanding drugs which leave the brain operative while activating the areas of the brain that normally lie below the threshold of awareness. Oates asks the question as to what it is that narrows the consciousness of people to such a great degree that they would go to such desperate means to deepen and widen their spiritual lives. He suggests several reasons: the nurture approaches to the Christian life have produced little or no direction in the widening of consciousness; middle-class conformity to religion which inoculates people against being fanatical about religion and thus plays down the expression of any expansion of awareness religiously; neglect of the classical means of inducing deeper religious experience such as fasting, sleep deprivation, breathing and posture rituals, contemplation and meditation.<sup>127</sup> He points out how class competition

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<sup>126</sup>Wayne E. Oates, *The Holy Spirit in Five Worlds* (New York: Association Press, 1968), p. 7.

<sup>127</sup>*Ibid.*, pp. 20ff.

constricts consciousness with the narrowing of our lives into castes and roles.

The drug experience enables persons to break out of these roles and to give them a sense of identity with the universe, the deeply felt positive mood of joy, love, blessedness, and peace. For these the drug experience simulates the Christian experience of the Holy Spirit in some respects. However, he contrasts the Christian experience of the Holy Spirit and the psychedelic drug experience at several points:<sup>128</sup>

a. Both presuppose a set and setting of a community of faith. The psychedelic experience focuses on an undefined sense of awe, while the Christian focuses upon a clearly defined community of faith in Jesus Christ as Lord. The biblical understanding of the Holy Spirit illuminates and channels the experience for the Christian while there are no such guides for the drug experience.

b. The Christian experience of the Holy Spirit is one of naturalness as opposed to the artificial experience induced by drugs. He asks with S. I. Hayakawa, "Why disorient your beautiful senses with drugs and poisons before you have half-discovered what they can do for you?"<sup>129</sup>

c. He contrasts the transiency of the LSD experience with the spiritual journey of a lifetime in the Christian experience.

d. There is an ethical contrast. Use of drugs presents a moral and ethical dilemma while experience of the Holy Spirit is guided by

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<sup>128</sup>*Ibid.*, pp. 26ff.

<sup>129</sup>*Ibid.*, p. 30.

ethical dimensions of the biblical teaching.

e. He decries the lack of experimental and empirical testing of utterances about the Christian experience of the Holy Spirit, suggesting that perhaps some imitations of Jesus' sojourn in the wilderness during the time of temptation and careful descriptions of such experiences would add immeasurably to the Christian understanding of the experience of the Holy Spirit. A seventy-two hour trip is the easy way out.

In raising the question of the relationship or similarity of the Christian experience of the Holy Spirit with drug experiences Dr. Oates poses for us a problem which is very much with us today since many of the drug cults do claim their practice of the use of drugs is a religious matter. Thus he points to an area of investigation which will undoubtedly receive increased attention.

2) The Holy Spirit and Nonverbal Communication. The world of words is but a small portion of human consciousness in comparison with the great uncharted regions of the world of the nonverbal. This area is now being given great attention by contemporary psychotherapy. Dr. Oates says: "Man's abilities to communicate nonverbally as well as his nonverbal activities can be correlated with the indwelling work of the Holy Spirit as we know Him biblically and come to know him experientially."<sup>130</sup> He has not left man alone in his struggles but supports him in his helplessness. When man does not know how to pray the Holy

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<sup>130</sup> *Ibid.*, p. 39.

Spirit Himself intercedes with groanings which cannot be uttered (Rom. 8:26).

The Holy Spirit is at work in the nonverbal "language of relationships."<sup>131</sup> In the worshipping congregation actions of those attending may show distress signals often unnoticed. The Holy Spirit works through the "reverie of wordless thinking"<sup>132</sup> and contemplation as God's response to man's helplessness, making intercession for him in his muted feelings. Oates sees glossolalia as a kind of nonverbal communication; as a "preverbal" kind of religious experience it "seems to be a breakthrough of the deepest appeals for help in a person."<sup>133</sup>

Many witness to 'renewal' in small groups where this kind of nonverbal encounter is practiced. Dr. Oates raises a most provocative question when he associates the work of the Holy Spirit with this technique.

These discussions are illustrative of his perception of the presence of the Holy Spirit in the contemporary church. He goes on to deal with the Holy Spirit's relationship to verbal witness, especially under tension and in crisis, speaking of stimulated memory, and "disciplined naivete," freedom from "anticipatory anxiety" and openness to the Spirit as gifts of the Holy Spirit in the witnessing task of the Christian.<sup>134</sup> He also deals with the Holy Spirit in the administrative tasks of the church in a very helpful way, showing how the Spirit is

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<sup>131</sup> *Ibid.*, p. 51.

<sup>132</sup> *Ibid.*, p. 57.

<sup>133</sup> *Ibid.*, p. 54.

<sup>134</sup> *Ibid.*, pp. 66ff.



promised to help in these inescapable tasks of running the church in the kind of world in which we live.

The very practical dimensions of the Holy Spirit's work in this book take Him out of the realm of the "spooky" and ecstatic to thrust Him into the middle of modern man's life where He belongs. The refreshing questions posed open up new vistas toward which the church might look in pursuit of a richer view of the Holy Spirit's work.

#### e. Canon Dewar's Psychological Approach

A quick glance at one more approach will illustrate still another contemporary focus in the work of the Holy Spirit. Canon Dewar's work<sup>135</sup> which we have cited before, makes a strong case for the working of the Holy Spirit in natural man, and he does it via psychiatry and psychology. He appeals to Jung's concept of the unconscious as being like an ever-springing fountain of clear water, as perpetually leading towards internal goals, as seeking an objective not to be accounted for by any interplay of external factors. Therefore one finds in unconscious mental processes much that is relevant to understanding the Holy Spirit.

For Dewar the clearest evidence of the working of the Holy Spirit at the natural level is in the consultation room of the psychiatrist--"it is the love of the physician which heals the patient."<sup>136</sup> The psychiatrist stands by as the midwife to let the patient find

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<sup>135</sup> Dewar, *op. cit.*

<sup>136</sup> *Ibid.*, p. 169.

hidden and frustrated tendencies responsible for his breakdown. Nothing more clearly shows the working of the Holy Spirit. "The psychiatrist, though he be a materialistic agnostic, is, in fact, whether he knows it or not, the instrument of the Holy Spirit."<sup>137</sup> This working of the Holy Spirit is in every man at the natural level in two respects: 1. The unconscious workings of the human mind are clearly teleological and purposive; the only hope of healing is in a frank understanding and acceptance of these workings. 2. The role of the psychiatrist is a revelation of the way the Holy Spirit works; he accepts and loves the patient no matter what he does. The unconscious is continually open to the gracious influence of the Holy Spirit, to the supernatural power of the Holy Spirit taking the 'things of Christ' and making them known.<sup>138</sup> What in fact the psychiatrist does in treatment is to give the Holy Spirit a chance He did not get when the patient was a child.

The doctrine of the Holy Spirit throws much light on the patient-psychiatrist relationship. 1. No course of treatment can be mapped out by the psychiatrist. He has to let the wind blow where it will since the direction of the new current within man's life is not fixed in advance. The patient is cut off from the roots of his being, from the beneficent leadings of the Holy Spirit, the Life-Giver. Healing comes when the Holy Spirit is allowed by the patient to have free course in him. The task of the analyst is to assist the patient in

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<sup>137</sup>*Ibid.*, p. 170.

<sup>138</sup>*Ibid.*, p. 174.

letting this happen, by coming alongside him and sharing his experience,--the Paraclete. 2. The doctrine of the Holy Spirit reveals how it is the psychiatrist often cannot explain how the patient reached the state of recovery. It was not the work of the psychiatrist, but rather the Holy Spirit blowing where He listeth; the physician dresses the wound; God heals it. 3. The doctrine of the Holy Spirit makes it clear why the deprivation of love is at the root of all psychological mal-development.<sup>139</sup>

Whether we can agree with all of Dewar's conclusions, he does describe one attempt to explain the work of the Holy Spirit in the language of our time. As with Dr. Oates he is breaking new ground in the attempt to make the doctrine of the Holy Spirit meaningful to the contemporary scene.

### C. CONCLUSION

In this chapter we have covered a tremendous amount of territory to attempt to see what has been thought through the ages about the Holy Spirit. It is of necessity a whirlwind summary. It now remains for us to pull all this together into some kind of synthesis to see what it has to say about building a concept of the Holy Spirit which will be useful to the modern preacher as he attempts to deal with this most important concept from the pulpit.

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<sup>139</sup>*Ibid.*, pp. 176ff.

## CHAPTER II

### CRITERIA FOR A DOCTRINE OF THE HOLY SPIRIT

What are the essential elements in the doctrine of the Holy Spirit for preaching today? What is the message about the Holy Spirit which the church must proclaim? The survey just completed has enumerated a wide variety of concepts. At given points in history one or another aspect of the Spirit's work has been emphasized. This one-sided approach has caused such extreme problems in the community of faith that the Spirit has been rejected almost altogether in an attempt to solve the problems. So seldom in the life of the Church has it been able to keep a full-orbed or well-rounded concept of the Spirit operative in its life. This is not a call for a diluted concept all across the board, reduced to the least common denominator, but it is an appeal for a balanced one.

Despite the excesses and extremes of one sort or another, as we look back across the centuries, certain major themes emerge to give us a full picture of the work of the Holy Spirit.

#### 1. The Holy Spirit is Closely Connected with the Life and Work of the Historical Jesus.

If the writers of the synoptics did not have Jesus say much about the Holy Spirit, they certainly were not quiet about the Spirit's activities in the events of His life. The Holy Spirit is vitally connected with the major events of Jesus' life, and often as their determinative cause. In Jesus' presence men felt an awareness of the

Spirit. The Spirit was the connecting link between the ascended Lord and those whom he promised always to be with. The same Spirit which rested on Jesus enabled his followers to continue his work. The crucifixion, death, resurrection, and ascension, i.e., the glorification of Christ, was the prerequisite to the outpouring of His Spirit on the Church. Through the Spirit the resurrected and exalted Christ is present and dynamic within the congregation and the believer. The Spirit is none other than the presence of the living Christ Himself.

Whatever we say about the Holy Spirit--whatever we attribute to His energies--whatever character is ascribed to Him--cannot be out of harmony with the life of the historical Jesus. Christology must not be reduced to pneumatology; rather pneumatology must be judged and assessed by New Testament Christology. Had it not been for this close connection of the Spirit with Jesus, Christianity might have very early been reduced to a scheme of miracle working so common in the Hellenistic world; it saved Christianity from going into useless orbit about an emotional constellation and speculation. In the preaching of the Holy Spirit this must ever be kept in mind. Encouraging people to be filled with the Holy Spirit as an end in itself is futile; encouraging Spirit-filled lives to imitate their Lord is revolutionary. This gives content and meaning to the Spirit-filled life.

## 2. The Holy Spirit as Person

The early church referred to the Spirit in personal terms. He was referred to also as on equal standing with God the Father and with

the Son. This practice led in early days to the concept of the Trinity. The use of the Trinitarian formula at baptism and in the Pauline benediction widely influenced the Church to consider the three as one and as equal. From the days of the Apostolic Fathers this idea gained acceptance by the church.

At the same time, the Holy Spirit in Biblical literature is conceived as totally different from the human spirit in man. There is great distance and difference in essence between the creature and the Creator. The mystical union or absorption of the godness in man back into the essence of Godness is not a Judeo-Christian concept, but a Hellenistic heresy which has infected the stream of Christian theology and philosophy from earliest days. It is this Neoplatonic idealism which Luther so vehemently opposed as works righteousness in contrast to salvation by grace through faith. *Ruah* in the Old Testament and *Pneuma* in the New refer to the same reality. The coming of the Holy Spirit in the New Testament is that Spirit which is prophesied and promised by Joel in 2:28.

### 3. The Influence of the Spirit on the World

There is a universal concern of the Spirit. He is present in the sinner's heart to convict him of sin and of his need for God. He is working in pre-Christian man of whatever religious or cultural situation. John's record of Jesus' promise of the Spirit to reprove the world of sin, righteousness, and judgment (John 16:8-11) hints at this universal mission and purpose of the Spirit. It is Wesley's

prevenient grace. The initiative in salvation always rests with God, and this is in His Spirit's struggling in the heart of man with groanings that cannot be uttered. But this tugging at the heart is not irresistible or dominating; it works persuasively that man may choose to cooperate.

God has not left us alone; His Spirit strives with us to win and woo us to Himself. When the witness and proclamation of the Word seem hopelessly ineffectual, the Holy Spirit is there to take that proclamation to the heart of the listener. Indeed the Spirit is at work all over our torn and battered world. History is under His control and He will draw all things unto Himself. The Holy Spirit is at work universally and redemptively.

#### 4. Symbols and the Spirit

To describe the Spirit is to attempt to delineate the indescribable. Volumes of words can be written only to sense that the central thing has not yet been said about the Spirit. The Holy Spirit is best spoken of in symbols. Indeed the word itself comes from the word which means wind, breath, air in motion. The wind blows where it will. There is an elusiveness about the Spirit. While this is often frustrating, it is its strength. What we think we can fully define we are under the illusion we can therefore control and manipulate. It is as though God knew this propensity in man and refused to let His Spirit be trapped in man's grasp. It is interesting that often it has been the doctrine of the Spirit which has caused eruptions which have shaken the

church out of its cozy lethargy. The illusiveness of the Spirit is the secret of its creativity--alive, unpredictable. The Freedom of the Spirit especially in the Old Testament is noted; it may appear anywhere, anytime, for many purposes; it is not circumscribed by dogma--makes every situation pulsate with new possibility. The world is the arena of the activity of the Spirit and one can never tell where He may appear to do His work. How exciting! But this freedom is always channeled through conformity to the life of the historical Jesus.

The symbol of fire, cloven tongues of fire, is most provocative --the unspeakable quality of the Spirit's presence. Burning, cleansing, warming, empowering, consuming, giving light, etc. The concept of mystery describes Him. The church has a variety of symbols by which it has attempted to catch the truth about Him and communicate that truth. And these symbols while not telling the whole truth, give powerful glimpses into His Person and work.

No wonder that poetry and hymnody, liturgy and worship have been those parts of the life of the Christian community which have kept the awareness of the Spirit most prominent. When the heart wanted to speak the unspeakable it burst forth into poetry and song, into adoration and praise at worship.

Here contemporary art forms can have their day. With all the new forms and media available to the artist, what limitless range of possibilities to express the concept of the unbounded Spirit who remains to lead us into all truth. Proclamation about the Spirit today can be powerfully made through the vast range of art forms. Symbols



speak in powerful ways.

### 5. The Spirit as Power

This is the dominating concept of the Spirit in the Old Testament and in the early part of the history of the church as described in Acts. The Spirit was present as Creator with power to bring the cosmos into being in Old Testament thought. He caused great and mighty things to happen; He is pictured as strong and violent, even destructive--linked with the strong, overwhelming wind of the desert. The Spirit brought power to individuals and to the nation to do things impossible in their own strength. He brought deliverance in time of crisis, and gave individuals and the nation resources to meet their foes and the difficulties which were theirs. He was the instrument of salvation and redemption to individuals and the nation.

At Pentecost the sound as of a mighty rushing wind and the sense of power to witness and the great sense of strength that came upon the group are emphasized. The church was empowered. Individuals received special endowment and power to witness. Extraordinary manifestations of the Spirit were present. In earlier days the coming of the Spirit in power at special times was emphasized, but this was exchanged for a sense of the abiding presence of the Spirit, especially as we move past Acts and into Paul and John. This abiding presence, however, was no less powerful and mighty to effect the work of God in men and history.

What more needed word could there be in a day of declining

memberships, decreasing budgets, maligned effectiveness, and wholesale apostasy than power! The promises of power in the Scriptures need proclamation now as perhaps never before. Biblical characters were promised all the power they needed for the task to which God had called them. The modern church needs to understand those promises as theirs too. While there were periods when this concept received far more attention than it needed, ours is a day when we can use far more awareness of the effective power of the Holy Spirit available to the church.

The church needs to cease its walking on eggs at the point of the activity of the Holy Spirit for fear some emotional excesses may disturb the deathly silence of our stately liturgy. Too often we give our 'invitations to Christian discipleship' with no expectation whatever that anything will happen, and praying to God that it will not for fear we might not know how to handle it. This is not a plea for a return to the sawdust trail, but it is to suggest that we might have the Holy Spirit in such a sophisticated straight jacket that nothing can possibly happen of significant Christian commitment either in our services, or in commitment to social action. Excesses there may be-- as there were in Paul's time (I Cor. 12-14). But it just might be easier to calm an enthusiast than to raise a corpse.

#### 6. The Holy Spirit as Aid to Witness

Throughout the scriptures the presence of the Spirit in the lives of his spokesmen--prophets, rulers, judges, apostles, followers,

etc.--has been paramount. The promise of help in the impossible task stands out clearly. Jesus described his own mission with the words of an Old Testament passage: "The Spirit of the Lord is upon me because he has anointed me to . . ." preach, bind up the broken-hearted, proclaim liberty to the captives, release prisoners, proclaim the year of the Lord, etc. (Isa. 61:1-3). And indeed Jesus saw the Spirit at work in everything He did to fulfill his mission.

The synoptics lay great stress on the presence of the Spirit in time of witnessing, in times of persecution and difficulty. Paul saw the Spirit at work in his own ministry bringing deliverance to him from many dangers, and promised that same strength and help to his churches. What a word for the church to hear today! Witnessing with much punch has become one of those things whose propriety is seriously questioned if not openly impugned. Proclamation of the word not only from the pulpit, but in personal encounter and in the work-a-day world is in sad need of reemphasis. How the church needs to be reminded that the Spirit is here to help overcome timidity and fear and to give the right words for a given occasion. Wayne Oates' treatment of this is so refreshing when he assures us that the Spirit will stimulate the memory, will make us open and free from anxiety, and give us the disciplined naivete to make a forceful and effective witness for Christ. But to blame the problem on technique or lack of it is not the main problem of the church today; rather it is the fact that so small a part of the church has very much to witness about in the first place.

In the sermon the Spirit gives himself to both preacher and

hearer. When the Word of God is proclaimed it will not return void because it is the Spirit's Word. Were it not for the inspiration of the Holy Spirit the sermon is only an address. Through the presence of the Spirit preaching is immediate, new, and fresh with each proclamation. That inspiration of the Spirit must first be in the heart and life of the preacher, and in his study as he prepares for the pulpit, and in prayer and meditation as he prepares himself to be God's man. Indeed, the Holy Spirit is present always when men seek to be his disciples, and give witness to Christ's redeeming grace.

#### 7. The Spirit as Revealer

This concept of the Spirit is one of the main thrusts of the Gospel of John. The Old Testament presents Yahweh as the self-revealing God and the Spirit is one of the main channels of this revelation. The Spirit is the Giver of wisdom and guidance; He heightens spiritual and mental powers for special tasks. He apportions to men gifts of leadership in time of national crisis. In the community at worship the Spirit uses the instruction and proclamation to give wisdom and knowledge to the worshipper. He renews the mind making it able to understand the mysteries of the truth. He is promised to guide the disciples into all truth. He is the one who inspires the scriptures, both Old and New Testaments.

From time to time when the word of truth has become trapped in the Law or in the Scriptures, a new freshness of the Spirit's presence has come to spring the trap. The Reformation saw a great release of

the illuminating, regenerating powers of the Holy Spirit. The Spirit Himself as well as the scriptures had become the bondsmen of the Church. But the great explosion came and a new freedom was abroad.

Perhaps no aspect of the Spirit's work has been more neglected and abused. And perhaps no aspect of the Spirit's work is any more important for modern man than His work as Revealer. With such rapidly changing concepts, values, systems, understandings of truth, social, political, and economic upheavals, everything that we formerly thought tied down has come loose, as someone has said. How important is the presence of the Holy Spirit as the one who guides men into all truth for our generation! But alas, the church has not given us much precedent for this operation of the Spirit, since our systems have usually been so closed to much of new understanding of truth. While there are problems with "new revelations," yet they offer no greater threat to the influence of the Christian faith on the contemporary mind than do our encrusted, outworn dogmas and methods. There is something so exciting about the expectancy that the Holy Spirit yet has some new understanding to reveal to us.

#### 8. The Giver of Joy

In the secular world the contemporary mood is one of celebration, of living it up. But it is often the celebration of that which is not worth celebrating. The joy of the Spirit is a dimension of the doctrine of the Holy Spirit which ought to be recaptured, and certainly in preaching. Both Old and New Testaments speak of the joy and gladness

of the Spirit. But how many eras of the Judeo-Christian history have dampened the Spirit and made religion a dull, drab thing! Ecstasy is a great Biblical category which we must not lose; the Bible literally explodes with this kind of mood. To reach modern man the church is going to have to open itself to this contagious and infectious Spirit. Ecstasy has so often been a plague to the church because it has had no bounds and has run away with common sense. But this dare not lead us to throw it away altogether. Even those extremists have made a contribution to the Church--in keeping alive the consciousness of the Spirit. Dogma and ecclesiastical authority and social pressure have combined to keep the lid on ecstasy--and well they might have done so. But we can be grateful for those movements which have emancipated the Holy Spirit.

The search for expanded awareness through drugs, alcohol, riotous living and unbridled pleasures--the search for communion and meaning through every off-beat sect imaginable--the dull, drab, meaningless lives so many men lead are a clarion call to the church to proclaim again the joy of the Lord--to remind men of the glorious gifts of the Spirit available to them to put dynamic meaning and purpose into life. Excesses there may be; but the joy of the Spirit does not have to go off the deep end.

The resurgence of extremism in tongues and ecstatic gifts of the Spirit ought to tell the church something. These appeal to many whose springs of joy have been stifled by dead liturgy and unchallenging preaching. Many who find themselves on this tangent need not be there

when there is joy abundant in the life of the Christian fellowship.

### 9. The Spirit and Community

The Spirit is early connected with the concerns of the people of God, the nation, with the weighty responsibilities of being the people of God. Not petty individual concerns, but rather the interests of the future of the nation absorbed the attention of the prophets---to bring about the unlimited sovereignty of God in the affairs of the people of God. The Spirit is the source of national community in Israel as He is later conceived of as the cohesive bond of the fellowship of the new Israel, the Church. He moves to save the oppressed people of God and to make them his instrument in history, to bring men to repentance and acknowledgment of their disobedience of God, to change corrupt human nature and create in men clean hearts and renew a right spirit within them.

Pentecost is pictured as that event in which the new community of the resurrected Christ was born, when the fulfillment of the prophecy of Joel takes place and the Spirit comes upon all flesh. The Church becomes the restoration of broken and scattered humanity to form the one people of God, the community of the reconciled brought into unity in Jesus Christ. This new unity is not simply something local, but is universal in its vision. It is the antithesis of Babel--the scattering and confounding of the people--in that it gathers together the people to glorify God with singleness of mind, heart, and voice. It is the coming together of the followers of Christ in mutual service

and help, in joyous fellowship and support.

The Spirit guides the church in its worldwide mission. The new community is not to be about its own business, but about the business of its Lord who through the Spirit gives guidance and wisdom in strategy and empowers the emissaries themselves in the execution of the same. The Spirit is at work in the church also in bestowing gifts for that mission and for whatever needs the people and the community have. Special gifts are bestowed upon certain people for service to the body. It is by relationship to the body in which dwells the Spirit that individuals receive the Spirit. Gifts of the Spirit are not for the elevation of the person possessing the gift, but for the upbuilding of the community. This same community has the responsibility of trying the spirits to see whether they be of God. It has the responsibility of separating the spurious from the genuine--of determining the difference between that which tears down from that which builds up. In the final analysis much greater importance is placed on the abiding Spirit than upon the spectacular and temporary evidences of the Spirit. The abiding Presence of the Spirit is one of the major thrusts of the New Testament as opposed to the Old Testament appeal to the spasmodic, the flamboyant, and the temporary.

The Holy Spirit as the source of unity and community has been sadly neglected, especially since the Reformation. Even before the Reformation the Spirit in Roman Catholicism had become a captive of the Church and was imprisoned in ecclesiastical authority, and thus not really expressed in its true New Testament sense. This lack of union



and communion among Christians and in Christendom has robbed the church of much spiritual power and witness. Ecumenical enthusiasts constantly lament this problem, and rightly so. However, even the source of the problem is really in the local congregation. Far too few congregations see themselves as the loving, unified, cohesive fellowship pictured in the New Testament. Instead we have too often become machines turning wheels on an impersonal level. Contemporary movements which seek to find close and deep fellowship, and expanded awareness of each other as persons, a healing of the breaches which tear apart the fellowship, a removal of the barriers that block persons and groups out, offer great hope for the Church to recover this sense of unity. Preaching is extremely important in this process as one of the tools through which this can take place. The warmth and love in the attitude of the preacher shines through his manner and content of his message in the sermon.

#### 10. The Holy Spirit and Eschatology

To live in the Spirit is to live in a new context. To be 'in the flesh' is to live under the dominion of the present evil eon and to be in bondage to its materialistic value system, to be under the control of that which is opposed to Christ. To be in Christ is to live in the eon to come when Christ is Lord and his Kingdom is present. Christ, the Messiah, was endued with the Spirit of God in supreme measure, and the age which he inaugurated is marked by the outpouring of the Spirit as prophesied in Joel. The Holy Spirit in the believer becomes the

first fruit, the guarantee in the present, a foretaste now of the age to come. Thus the Spirit is not only future hope, but is also present reality in the believer.

This reality is expressed by the phrase 'in Christ.' To be in Christ is to be in the body of Christ, in the community of believers; it is to partake of the eschatological existence, to have the Spirit of Christ in us. It is not a mystical formula, but a new status of having appropriated by faith the salvation deed of Christ. It is a cosmic term; the whole cosmos is created in Christ and held together by Him. His ultimate concern is that the whole cosmos be reconciled to Him. The extent of the salvation deed of Christ is not only local and personal; it is universal and cosmic. To be in Christ is to be in the church, the body of Christ, and thus to partake of the body's Spirit. Gifts of the Spirit are gifts to the body, to individuals for service to the body for the upbuilding and edifying of the body. For Wesley the Holy Spirit dwells in the church by first dwelling in the hearts and lives of individuals who constitute the church. The argument about which is first--the Holy Spirit in the body or in the individual--is really somewhat irrelevant since when the Church is defined in its broadest terms, they happen simultaneously. The moment the believer accepts by faith the salvation deed of Christ he at one and the same time becomes a part of the church universal and receives the Spirit.

To be in Christ is to experience Christ-intimacy, close fellowship through the Spirit with the living Christ, communion with God. Being in Christ brings the blessings of the kingdom, viz., faith,

righteousness, joy, peace, the fruits of the Spirit. To be in Christ brings an intense awareness of His Presence.

When one thinks of eschatology he thinks of the future. But it is the impact of the future upon the present which brings such power and strength. The understanding that the Kingdom of God is not only future, but actually in some sense possible for the present creates a new possibility in which the believer exists. Christian perfection for the individual and for the society in which he lives as a live option because of the work of the Holy Spirit's presence in the Church needs to be reaffirmed by contemporary preaching. If it can be proclaimed in a wider dimension than simply individual piety--but also not without it--what great days await the body of Christ, the church in today's world.

#### 11. Sanctification of Life

The emphasis upon the abiding presence of the Spirit in the New Testament is often linked with the life of discipline, or surrender to the Spirit, of being controlled by the Spirit, of allowing one's life to be characterized by the ninefold graces of the Spirit. The effects of the Spirit in the life of the maturing Christian are mentioned often. The beautiful transformation wrought in the lives of believers caused pagans to marvel, and continues to do the same today. The cleansing, rejuvenating, empowering work of the Spirit has found emphasis in many movements in history, especially in the Wesleyan movement which continues today to emphasize Christian perfection as the ultimate goal of

the Christian life and as wrought in the believer by the Holy Spirit.

This emphasis from early Methodism has all but dropped from the modern church. We are preoccupied with everything under the sun but becoming perfect in Christ. Surrender, crucifixion with Christ, giving of self, being filled with the Spirit, accepting His control come into conflict with contemporary man's living at almost every turn. Oates has powerfully pointed out our unwillingness to experiment in spiritual experience where it really hurts--to take seriously spiritual exercises that will open new doors to God's presence. Discipline is not the delight of modern man. This aspect of the work of the Holy Spirit is in sad need of emphasis in contemporary preaching.

## 12. The Holy Spirit as παρακλητός

The Holy Spirit is the Helper, the Advocate, the power of Christ active in the Christian life and pervading it throughout. He is the bringer of salvation; all work of grace in man is God working through the Holy Spirit. It is the gift of God's grace and not the product of man's struggle. He is the abiding Presence of Christ giving help and strength and encouragement, taking the place of the ascended Jesus, supplying what was lacking in his followers. One great aspect of the work of the Paraclete is that of comforting, stated so beautifully in John 14. He gives assurance of salvation and of acceptance by the Father. He endows the believer with a living faith, giving him confidence to trust in God. The Spirit is prominent throughout in vital Christian experience, of making real to the believer the presence of

God in response to faith and trust.

The depth and varieties of this dimension are only suggested in the scriptures. Its actual reality and experience is left to the believer and the church to experience firsthand His living Presence and discover for each new age His meaning. However, this is not without the guidelines and requirement that that manifestation and experience be consistent with the life of the earthly Jesus.

When have other ages needed more the work of the Paraclete than a day of such complexity, mass extermination, impersonalization, organized wickedness, and purposefully demonic movements? Who knows how many in a given congregation on a Sunday morning have hearts bulging to the bursting point, almost ready to end it all, looking for some word of comfort, of hope, or encouragement? How great is the need in the modern world for the good news that God cares, that the Church cares, that persons matter. This needs to be preached not only from the pulpit, but by the congregation as they perform their various ministries in the community.

### 13. The Holy Spirit and Ethical Concerns

Paul climaxes his discussion of the gifts of the Spirit in I Corinthians by making *ἀγάπη* the supreme test for the *charismata*. The ecstatic manifestations of the Spirit must be judged by moral or ethical criteria. One of the things which has plagued the discussion of the concept of the Holy Spirit almost from the beginning of the church's life has been its preoccupation with philosophical and theological

speculation to the neglect of an understanding of the implications of that effort. Religious experience in the early church was not an end in itself. Love for Christ and the indwelling of the Spirit was expressed in communal service, in love to the brethren, in sharing material possessions, in building each other up not only in the faith, but every other way also.

Wesley saw clearly the connection between piety and service to human need. But all too often movements emphasizing the concept of the Spirit have neglected this practical side. Those who talk in the most glowing terms of concern for the souls and eternal salvation of men have been the very ones who have been least concerned with the bodies and bondage of those men. But the New Testament does not so chop up mankind so that you can minister to one part of him without concern for the other parts of him. When we speak of the Spirit we are talking about the most comprehensive and universal concern it is possible to conceive. No part of man is unaffected by his life in the new eon. No man anywhere in the cosmos is unaffected by the new possibilities of the new eon.

It cannot be stated too strongly that the scope of the Spirit's concern is vast and totally comprehensive. *Agape* begins at the cross in the crucifixion and death of Jesus for all mankind. Its glory is shown in the resurrection and ascension. *Agape* exists through the coming of the Spirit at Pentecost in the life of the Christian community. The first epistle of John affirms that evidence of love to God is in the love of the brethren. From this community of love, *agape*

spreads to all the rest of the world and to every avenue of man's life. The church is the body of Christ, to be crucified with Him, to demonstrate that suffering *agape* to mankind everywhere. The church must understand that given the magnitude of the world's problems, a radical program of Christian action far more audacious than we have ever dreamed is called for. The ease with which we view the horrors of our world is a damning indictment on the church. If the church were really the body of Christ serving the needs of men, what a radically different place our world might be!

It is a tragedy of the modern scene that the camps of vital Christian experience and deep social consciousness have become separated and view each other with such suspicion. The New Testament combines these two into one camp, into one body, the body of Christ, the Church, alive with the glorious Presence of the living Christ through the Holy Spirit. It is that presence of the Spirit which not only shows the need and sensitizes the believer to the aches of mankind, but which also commands him to go, and gives him the power and guidance in strategy to get the job done.

Race, war, poverty, drug abuse, labor problems, population explosion, waste of natural resources, pollution of the environment--whatever social issue might be named--are not only social problems, they are spiritual problems spoken to by the living Christ through the Holy Spirit. They affect the lives of persons and thus are vital concerns of the Church, the body of Christ. Preaching today dare not separate these two. For they go hand in hand.

#### 14. Conclusion

When the dimensions of the concept of the Holy Spirit listed above are operative in the preparation of the heart of the preacher, in the content and delivery of the sermon, and in the hearts and lives of the listening congregation, there is the Church, the body of Christ. Preaching in such a context becomes more than human effort, but infused by the Holy Spirit Himself. Only such preaching in such a context is adequate for the contemporary situation.



### CHAPTER III

#### THE WORK OF THE HOLY SPIRIT WITH SPECIAL REGARD TO PREACHING

##### A. CRITICAL ANALYSIS OF THREE SERMONS

Having surveyed biblical and historical concepts of the Spirit and having listed criteria for a concept of the Holy Spirit relevant for today, it remains for us to see how this concept and these criteria are implemented and employed in the preaching of the contemporary scene. Three sermons have been selected. This selection by no means claims to encompass the total range of preaching about the Holy Spirit in the modern pulpit. However, the selection does give samples of three traditions from which some flavor is given of what is going on in these traditions with regard to preaching about the Holy Spirit. One sermon is from an Assembly of God magazine representing the Pentecostal (tongues) movement; another is from a National Holiness Association platform preacher and writer; a third is selected from the *Pulpit Digest* magazine, a widely read homiletical journal. The complete texts of these sermons may be found in the appendix. The critiques will deal only with the concept of the Holy Spirit as found in the sermons. Other homiletical problems that may be present will be ignored in the interest of this primary concern.

##### 1. "Christ, the Baptizer," by R. E. Orchard

Dr. Orchard is pastor of the Assembly of God Church in Minot,

North Dakota.<sup>1</sup> This sermon was recommended as "typical" by the pastor of the Glad Tidings Assembly of God in North Long Beach, California, who is a doctoral candidate in psychology at the University of Southern California.

The main thrust of this sermon is that the physical evidence of speaking in tongues is not only the most important, but is in fact, *the* determining evidence of the presence of the Holy Spirit in the life of the believer. He makes all other gifts of the Spirit to hinge on this one gift. The emphasis is completely individual and personal. There is no mention whatever of the involvement of the Church in this baptism, and a total disregard for the wider ethical or social dimensions of the life in the Spirit. It is interesting that he speaks more of the 'Pentecostal experience' than he does of the experience of the Spirit; in fact, the whole matter of the work of the Spirit is seen through the tongues or Pentecostal experience. For him the Pentecostal experience is the source of joy, ecstasy, and power; the key to service to God (but he never is specific about what that service is); the key to the scriptures and that which helps the believer in scholarship and understanding beyond human knowledge; that which gives ability to understand the law of the Spirit and to recognize spiritual phenomena, and new power in prayer.

A somewhat surprising remark in the sermon deals with the advice to get "the best education that the universities of the earth could

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<sup>1</sup>R. E. Orchard, "Christ, The Baptizer," *Pentecostal Evangel*, 2892 (October 12, 1969), 8ff.

afford." Carl Brumback's works referred to earlier in this study leaves the impression of a lack of concern, at least in the early days of the Assembly of God Movement, for academic achievement.

The sermon definitely has an axe to grind. It is polemical and argumentative throughout. Its thrust is personal piety and understanding, if not revelation. It is basically Old Testament in its emphasis upon power and ecstasy and leaves untouched a whole range of New Testament concepts of the work of the Holy Spirit. Obviously one cannot expect in one sermon reference to the full range of the Spirit's work, but there were opportunities in the sermon for a much broader reference than was made. It has no reference whatever to the relationship of the work of the Spirit to specifically contemporary needs of men or the situation in which they live. At no place does he mention Paul's requirement for an interpreter at the scene of tongues speaking nor the need of the Christian community to be responsible to separate the spurious from the authentic in the gifts of the Spirit. It is as though I Corinthians 12-14 did not exist at all. It seems difficult to see how the subject of tongues could ever be dealt with in the contemporary scene characterized by critical analysis and questioning without some mention of Paul's concern for this caution. *Agape* is totally missing, either in the content of the sermon, or in the spirit of the work; in fact its polemical spirit is almost the very opposite. Its symbolism is all of the fiery, violent type to a total neglect of the abiding, loving, quiet, still small voice dimension. Liturgy is cast out as totally useless in the expression of the Spirit.

The sermon could as well have been preached centuries ago as today. It reflects no understanding whatever of the contemporary social, economic, or political scene and the way the work of the Holy Spirit is related to that scene. There is no consciousness of the hurts and problems which plague our society and the need of the Paraclete to heal those wounds. It is indeed nothing short of tragic that a whole movement should let its energies be consumed in such confined emotionalism and biblical literalism to the neglect of the rich and varied scope of the work of the Holy Spirit as given to us in biblical literature.

2. "Quench Not the Spirit," by David A. Edman

Dr. Edman is the Ecumenical Chaplain of the Rochester Institute of Technology, Rochester, New York. This sermon was printed in the May, 1968 issue of *Pulpit Digest*.<sup>2</sup> This sermon was chosen partly because it had no denominational label on it and also because it is representative of a point of view which is actually a kind of heresy, a disease which has plagued Christian theology for centuries.

This sermon fails to make the distinction given in the Judeo-Christian tradition between the Creator and the creature. He identifies the spirit of man and the Spirit of God--"bit of divinity within the human framework, fragment of heaven, germ of eternity"--"when to his animal heart was added the kindling flame of God the Holy Spirit."

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<sup>2</sup>David A. Edman, "Quench Not the Spirit," *Pulpit Digest*, XLVIII:354 (May, 1968), 31ff.

This is unadulterated Hellenistic philosophy. It is this concept which corrupted Christian theology from earliest days and which damaged the church for centuries. Luther saw this Greek idealism as the very antithesis of the gospel of grace, as works righteousness through and through and as opposed to salvation as the gift of God in response to faith. Edman assumes that the Holy Spirit is naturally in man and that all he has to do is to let it burn, not smother it, not snuff it out. He fails to read correctly the context of his scripture. The admonition from which his text comes is to the "brethren" (I Thes. 5:12), to those within the community of faith who have the Spirit through the Church. He takes the verse out of context and applies it to all men everywhere, when it is addressed to a restricted group.

There is some slight awareness of the congregation and its relationship to the Spirit. He has an awareness of contemporary problems of faith, and something of a general concern for the work of Christ in the world. But it is all so nebulous as to be of little value. The sermon is almost whistling in the dark to dispel the fear and does little to answer the needs of modern man he mentions in other parts of the sermon.

The element of power is totally lacking. He is not even convincing that God is much of a reality for him; certainly there is nothing that captures one's attention to call forth faith and confidence. Rather it is a prime example of what is not to be preached about the Holy Spirit. It is surprising that a journal as reputable as the *Pulpit Digest* would print it.

3. "The Holy Spirit and the Church's Men," by Paul S. Rees<sup>3</sup>

Dr. Rees was for over twenty years pastor of the First Covenant Church in Minneapolis, Minnesota and is currently a Vice-President at Large with World Vision, Inc. with headquarters in Pasadena, California. This sermon was suggested by Dr. Rees as representative of his position and teaching about the Holy Spirit.

This sermon begins as do many works on the Holy Spirit with a lament over the lack of attention to Pentecost in the life of the Church. It does an amazing job of touching many of the bases in giving as good an overall concept of the Holy Spirit as is possible in one sermon. By far the greater emphasis is placed upon the relationship of the Spirit to the individual, but the church is mentioned several times as an important category in this regard. He speaks of Pentecost as being Christ released within the very heart of His Church. He gives a theological presentation of the Spirit as Person and recognizes the problems of the contemporary mind in understanding the meaning of the Holy Spirit. Throughout the whole sermon one is aware of a twentieth century presentation, at least as far as his references to current vocabulary and realities are concerned, even though his theology is a classical and conservative variety.

The concept of the Holy Spirit as Comforter, as Revealer of truth, as helper to understand the meaning of scripture and the nature

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<sup>3</sup>Paul S. Rees, "The Holy Spirit and the Church's Men," in his *Stand Up In Praise To God* (Grand Rapids: Eerdmans, 1960), pp. 81ff.

of reality are emphasized using the John 15:26 passage as his text for one section. Several times definite examples of the way that understanding of truth takes place clarify his meaning.

There is clear-cut reference to the ethical concerns of the Spirit on a most timely topic, that of racial prejudice. However, his illustration of the problem in an Oriental context is somewhat outdated since in most parts of the country it is the black aspect of the problem which is far more germane. In several spots he makes reference to the Spirit's leadership in contemporary social problems. However, unfortunately he softens his blows by a retreat to individualism. The reference to the Spirit's revealing truth at the point of race prejudice clearly stated his position.

Dr. Rees does a good job in delineating the work of the Spirit at different stages of the believer's life and in emphasizing the need for growth and maturity in the sanctification of life. Discipline, cleansing of the heart, mind, and will of inner evils, the need for *agape* individually as well as collectively are well illustrated and clearly affirmed.

His treatment of the power concept of the Holy Spirit is well done. It is not a wildly ecstatic emotionalism; yet it is not empty of joy, warmth, and Christ-intimacy. Power is given to witness, to make Christ central in individuals as well as in the body politic. Christ is identified with the Holy Spirit.

It is not so easy to find weaknesses in this sermon. One cannot expect to have the full range of the New Testament concept of the

Spirit expressed all in one sermon. However, it does seem that the force of the community as an instrument of the Spirit was not given the strong presentation there was opportunity for it to be given. He mentioned the Church several times, but it was definitely given second place to the individual. This tended to limit the reference of the Spirit's work in contemporary social and political problems to an individual level rather than give it a more radical dimension that is needed to be effective in our time. He raises questions with contemporary terminology but answers them with traditional categories that seem not to meet the need fully.

#### B. THESIS ABOUT THE WORK OF THE HOLY SPIRIT IN PREACHING TODAY

In beginning work on this project the writer read so often the lament about the lack of emphasis on the Holy Spirit in contemporary church life. Yet there seemed to be many fine works dealing with this subject. It was not until the search for sermons dealing with the Holy Spirit that this lament became more understandable. In the last three annual volumes of the *Pulpit* magazine, there was not one sermon on the Holy Spirit which the writer considered helpful for this study. The *Pulpit Digest* does have sermons for Pentecost in each issue for that season, but most of them are from the conservative tradition. Volumes of sermons are not much more helpful in offering good sermons on the subject. Pentecost is often overshadowed by Mother's Day or finance canvasses or whatever else must come into the church calendar in the month of May. Several observations and conclusions have been reached:



1. There is a scarcity of sermons dealing with the Holy Spirit, the third Person of the Trinity. There is much attention given to God the Father, and to Christ, the Son, but little to the Holy Spirit. We are certain about the first two Persons of the Trinity, but very uncertain about the Third. There is a strange willingness to let any trivial interest push Him aside during the Pentecost season as far as sermon content is concerned.

2. Most of what little preaching there is on the Holy Spirit is from a limited point of view. Every group rides its own hobbyhorse. Seldom is the full range of the concept of the Holy Spirit really given adequate expression from the pulpit.

3. There is in preaching a mild willingness to raise the philosophical and theological problems of the concept of the Spirit, but an immediate escape into past terminology and thought forms to answer those problems.

4. There is an obvious vacuum in exploring the relevance of the concept of the Holy Spirit for some of the more recent contemporary problems. For example: The search for expanded awareness illustrated in the drug cultures offers unique opportunities in preaching for the proclamation of the Holy Spirit's gift of joy and meaning in obedience to Christ. The Holy Spirit's work in the creation of community is Good News to those caught in such stark loneliness and alienation from other persons even though living in close proximity to them. In a given Sunday morning congregation, many persons with broken hearts and complex psychological problems come looking for something to help them get

through just one more week. They are expecting from the preaching of the Word some insights into the solutions of their problems. We tend to speak to many of these problems without the transcendent dimension of the Spirit. There is a lack of real creativity in updating the concept of the Spirit to make it relevant to man's need today and in stating the concept adequately.

There is tremendous richness and variety in the biblical concept of the Holy Spirit. With imagination we can see some of its exciting possibilities in application to where the action is in contemporary life. There are such fascinating possibilities in the small group movement, and in application to some of the ethical and social issues of our time, and in reaching new insights into the meaning of Christ for a changing culture. There is the vast area of relating spiritual categories centered around the Holy Spirit to emotional health and in the development of prayer and encounter groups in the church. Preaching about the Holy Spirit can help in suggesting to the wider congregation some of the many unexplored dimensions of the understanding of the Spirit yet to be discovered.

## **APPENDIXES**

## APPENDIX A

### "CHRIST, THE BAPTIZER"

by R. E. Orchard<sup>1</sup>

Pentecostal believers must earnestly contend for the faith once delivered to the saints. We do not want a watered-down version of that faith, nor do we want some liberal interpretation of it.

Jude undertook to write of the "common salvation." But when he proceeded to do so, he felt it was more needful to warn us to earnestly contend for that wonderful, simple, beautiful faith that was once delivered to the saints. The Word of God does not need to be presented in an argumentative way as though we are antagonistic for our doctrine, but it simply needs that exposition where people can see it in its clarity and beauty.

It is my happy privilege to speak about Christ, the Baptizer. My Scripture reading is from Matthew 3:11 and Acts 1:4,5:

"I indeed baptize you with water unto repentance: but he who cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11).

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts 1:4,5).

#### John Pointed to Christ as the Baptizer

May I remind you, dear friends, that John the Baptist's message concerning Jesus as Baptizer was one of the key messages of the forerunner of Christ. He had called out to the crowd and said, "Folks, behold the Lamb of God who takes away the sin of the world." And in those words he introduced Jesus, the Messiah, God's Lamb of sacrifice who would go to the cross.

When John preached, he used to say something like this: "I indeed baptized you with water unto repentance. But there is coming one after me who is mightier than I, whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire."

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<sup>1</sup>*Pentecostal Evangel*, 2893 (October 12, 1969), 8-9.

I want to call your attention to this fact, my dear friends. Some weighty things in the Bible are only mentioned once. The Ten Commandments in their entirety are mentioned once in the Word of God. The Sermon on the Mount in its entirety is mentioned once in the Word of God. Ninety-two percent of John's Gospel is different from that of the other three Gospels, yet *all four* Gospel writers emphasized John's message that Jesus is the Baptizer in the Holy Ghost and in fire.

Jesus Himself confirmed it when He said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." I believe that by force of repetition John's message about the ministry of Christ is very, very important.

### Jesus' Personal Claim as Baptizer

Jesus made a very personal claim to being the Baptizer in the Holy Ghost. He didn't leave it up to John the Baptist nor to other teachers. Jesus Himself made specific claims to being the Baptizer in the Holy Ghost.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" (John 7:37-39). That 39th verse is in parentheses in your Bible because John added it to clarify what the Lord was driving at. He was talking about something that had not come yet, something that would come after Christ's passion, after His ascension, and after His acceptance again at the right hand of the Majesty on high.

Jesus also said: "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John 16:7).

### The Importance Christ Attached to This Experience

The Lord Jesus commanded the disciples to wait for the promise of the Father and not to leave Jerusalem until they had received it.

They were interested in knowing if He would deliver them from Roman tyranny and restore the kingdom to Israel. Jesus said: "It is not for you to know the times and seasons, which the Father hath put in his own power. But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:7,8).

Let me refer back again to John 7 where Jesus likened the Spirit's infilling to rivers of living water. Every river has a personality. The Mississippi River drains the great central area of the

United States. It is a river of commerce and graces our nation with untold blessings.

The Amazon, when it is at flood stage, has such tremendous power that it will push back the salt waters of the South Atlantic for a distance of 22 miles. If you were 22 miles at sea off the mouth of the Amazon at flood stage, you could get fresh water out there in the ocean.

Then again the Gulf Stream has a personality of its own. It flows right on up through the Atlantic. It is loaded with fish and it warms the shores of northern Europe.

The Nile River has its own personality. It floods its banks once every year (sometimes twice) bringing the fertile sediment to the area that otherwise would be a desert.

Let us make an analogy. "If any man thirst, let him come unto me and drink," Jesus said. "And he that believeth on me, out of his innermost being shall flow a Mississippi of spiritual commerce; an Amazon that can push back the tides of sin; a Gulf Stream that can warm the shores of humanity; a Nile which shall bring fruit-bearing soil to the hungry thousands around."

#### The Personal Value of This Baptism to the Believer

The saintly Samuel Chadwick once wrote:

"I have written and preached much on the Holy Spirit, for the knowledge of Him has been the most vital fact of my experience. I owe everything to the gift of Pentecost. I was about my Heavenly Father's business, seeking means whereby I could do the work to which He had called and sent me; and I knew that what I was seeking was bigger than anything I had ever known.

"When it came, I could not explain what had happened, but I was aware of things unspeakable and full of glory. . . . Some results were immediate. There came into my soul a deep peace, a thrilling joy, and a new sense of power. My mind was quickened. I felt that I had received a new faculty of understanding. Every power was vitalized. My bodily powers were quickened. There was a new sense of spring and vitality, a new power of endurance, and a strong man's exhilaration in big things. What we had failed to do by strenuous endeavor came to pass without labor. It was as when the Lord Jesus stepped into the boat that with all their rowing had made no progress; immediately the ship was at the land whither they went! It was gloriously wonderful.

"The immediate things that happened drew much comment . . . the wind, the fire, and the tongues . . . though these things did not last long."

The things that continued in his heart, Chadwick indicated, were:

1. The Pentecostal experience gave him the key to his service for God.

2. Pentecost gave him the key to the Scriptures.
3. Pentecost kept him in the slippery places of criticism.
4. Pentecost balanced his scholarship and gave him understanding beyond human learning.

I stood in the office of D. N. Buntain in Edmonton some years ago. With tears on his cheeks he said, "Listen, Orchard, if I could live life over again, I would get the best education that the universities of earth could afford me and with it I would cram myself full of the Word of God."

That's what Chadwick meant--the Holy Spirit balanced his scholarship and gave him understanding beyond human learning.

Other benefits he received were:

5. Spiritual phenomena were easy to recognize once he understood the law of the Spirit.

6. Pentecost brought a new experience in prayer, and a new endowment of wisdom and power.

#### The Initial Physical Evidence of the Baptism

Let me deal with one other major thing before I close. We must not forget that speaking in other tongues as the Spirit gives utterance is the initial, physical evidence of the baptism in the Holy Ghost.

Henry H. Ness has made a magnificent contribution to our Pentecostal literature with his new volume, *Dynamics and the Church*. In Chapter 5 he wrote: "All other miracles, such as healing, raising the dead, seeing visions, dreaming dreams, deliverance from danger and evil, existed in Israel under Moses and the prophets and during the ministry of Jesus. However, speaking with tongues had its beginning on the Day of Pentecost when the Holy Spirit was given, and it has continued to be identified with the Church since its inception. Speaking with tongues has also been experienced during great revivals through the centuries, and rightly so, for it was this unique gift in operation on the Day of Pentecost that brought about the first great revival."

What do the Scriptures say about this? On the Day of Pentecost they spoke with other tongues as the Spirit gave utterance when they were all filled with the Holy Ghost (Acts 2:1-4).

We note in Acts 10:45 that when Peter was preaching to the house of Cornelius, they of the circumcision who believed were astonished. Why? For 10 years the Church had been a Jewish church, and now they were witnessing this phenomenon among the Gentiles. "They were astonished . . . because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God" (Acts 10:45,46).

That was the proof they were looking for. What proof are you looking for? This was what convinced Peter, James, John, Paul, and the

rest of them that God's glory was for the Gentiles as well as the Jews.

Again in Acts 19:6: "And when Paul had laid his hands upon them, the Holy Ghost came upon them; and they spake with tongues, and prophesied."

I know there have always been those of the opinion that one receives the baptism of the Holy Ghost immediately at conversion. Others have held the view that speaking in other tongues is not necessary to being filled with the Spirit; still others are in outright opposition to the phenomenon of speaking in other tongues. But the evidence in the Bible is that you will speak with other tongues when Jesus baptizes you in the Holy Ghost.

The incidents in the revival in Samaria in Acts 8 constitute Bible proof that people do not receive the baptism in the Holy Spirit at conversion.

Under Philip's ministry large numbers of people in Samaria were converted according to Acts 8. When they saw and heard the miracles which he did, they believed on the Lord Jesus Christ. They had salvation. The city was filled with the joy of the Lord.

The multitude, because of it, received water baptism. When the news of the Samaritan revival reached Jerusalem, the apostles sent Peter and John "who, when they were come down, prayed for them, that they might receive the Holy Ghost." Here was a city filled with the joy of new-found salvation and baptized in water, but the people needed somebody to help them get the baptism of the Holy Ghost. For the Bible says, "For as yet he was fallen upon none of them. . . . Then laid they their hands on them, and they received the Holy Ghost" (Acts 8:15-17).

### Conclusion

Let us cherish our Pentecostal heritage, and contend for that faith once delivered to the saints of God.

Pentecostal theology is as orthodox and fundamental as the world has ever known. An eminent church historian recently observed in a seminary lecture that the chief fault he finds with the Pentecostal movement is that it adheres too strictly to the scriptural worship, ignoring such beautiful and meaningful developments of the Christian faith as liturgy and hymnody.

This respected scholar is correct in his observations, but we do not regard it as a matter of weakness. Most churchmen today readily admit that the Pentecostal movement is much nearer the pristine Christian worship recorded in the New Testament than are the larger and more liberal denominations.

Our Movement is comparatively young, but it is vital. Its grass roots approach to the needs of man is reaching multitudes of people.



Its simple form of worship answers the spiritual longing of masses of hungry souls, and its enthusiasm has inspired many of the older churches to a genuine back-to-the-Bible way of living.

We have our place to fill in the religious life of today. May we fill it with dignity, grace, and understanding. May our existence bring glory and honor to Christ, devotion and obedience to the Word of God, and salvation and edification to all mankind.

Remember always that Jesus Christ is Saviour and Lord and coming King, and He is the Baptizer in the Holy Ghost.

## APPENDIX B

### "QUENCH NOT THE SPIRIT"

by David A. Edman<sup>1</sup>

I am sure that, at one time or another, you have heard some optimistic soul assert the presence of God in each human being. Usually the statement runs something like this: "Of course there's a bit of the divine in all of us."

It is a commonplace assumption--this belief that there is something godlike about the human person, that he trails clouds of glory.

And it is true! There *is* a bit of the divine in each of us. But we must not rest content with this assertion unless we present the other side of it. That is, our description will not be too accurate unless we end the statement with a semi-colon and go on to say: "There's a bit of the devil in us, too!" Old Nick has a way of getting in his licks.

I think that one of the most compelling descriptions of the fragmented nature of man is to be found in that charming medieval legend that tells of the great war in heaven in which the rebellious Satan was cast out with his allies. According to this version, Satan, one of the chief archangels, had mounted an insurrection within the very precincts of heaven. His purpose had been the overthrow of God and he had mustered an army of angels to carry out the revolution. As it turned out, there came to be three factions: the angels of God; the angels of Satan; and a small group of angels who could not make up their minds on which side to fight, and eventually these became men and women, faced with the problem of loyalty ever since.

Nevertheless, this morning, let us reflect for a few moments on the profound truth that there exists a bit of the divine in all of us. Deep within the human soul there is something very akin to God. The image of God has been stamped upon the human spirit, and, while it has been considerably disfigured, it has not been lost. Somewhere, somehow, within every human there has been placed a secret and sacred flame, a burning light which is akin to the unfailing light of heaven.

The Chief characteristic of this interior light seems to be its responsiveness to the things of God. Do you remember how the fire in the grate leaped up in the presence of Marley's ghost in Dickens' *Christmas Carol*? The eternal flame within us seems to have that sort of capacity. It is a countersign, a sensor which has a way of detecting the presence of God. And at times it leaps up as if in recognition when God passes near. Or when we read the words of Jesus Christ, or attend

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<sup>1</sup>*Pulpit Digest*, XLVIII:354 (May, 1968), 31-34.

to the sentences of the Apostles, or kneel in silent prayer before the altar, that flame sometimes glows bright, certifying, as it were, the presence of the Holy One. Faith, as Pascal recognized, possesses a peculiar form of self-validation, one aspect of which is this glowing, burning detection of God's nearness.

You remember that, on the day of the Resurrection, two disciples were walking to nearby Emmaus when they were joined by the Lord. Of course, they did not know it because they thought he was moldering in a Jerusalem tomb. When he broke bread in their presence, their eyes were opened and they recognized him. Then the Risen Christ disappeared. How did they recall the events of the afternoon as they walked with their unrecognized Lord? "Did not our heart burn within us, while he talked with us by the way . . ."

What they were talking about was that bit of divinity in each of us which, in the presence of divinity, glows in a recognition that perhaps our rational side fails to catch.

The Quakers call it the "inner light"--the illumination of God from within. The Quakers, you know, were very active at a time in history when people were enormously interested in the evidences of God from without--from the intricacies of nature, the magnificence of the heavens. But God is also within, the Quakers said; and they developed a form of worship entirely directed toward inwardness.

St. John also used the word "light" to describe the activity of God within the human soul--"the light," he acknowledged, "that enlightens every man . . ."

If one were to describe the mechanics of salvation, it would be possible to say that it was the uniting of the germ of God within us to the holy God himself, the blending of the religious inclinations of human beings to religion's God. Or to put it into the formula of the doctrine of the Trinity, it would be a case of God the immanent Spirit achieving unity with the transcendent God. For that bit of divinity within the human framework, that fragment of heaven, that germ of eternity, is none other than God the Holy Spirit--God within, the third Person of the Trinity, *whose day this is*.

It has been said that the most primitive of our ancestors became human when they first took burning brands of fire into their hands and made it their own. Man evolved into real man when he placed his claim, his lordship, over fire. But would it not be just as descriptive to say that man became true man when God first placed the fire of the divine into his breast, when to his animal heart was added the kindling flame of God the Holy Spirit?

Now it is precisely this understanding of God's presence within the human soul that caused St. Paul to admonish the Thessalonians: "Quench not the spirit." "Quench not!" Do not allow this heavenly light to be extinguished. Do not snuff out forever the flame of God.

While he was addressing a group of Christians rather than a single person, his warning holds true for individuals as well as for church congregations. It is possible for you to quench the spirit! It is possible quietly and efficiently to smother forever the flame of God within! The sense of the religious, the desire for the things of God, the spiritual apparatus by which we can detect the workings of Christ in the world and in the Church--all of these manifestations of the Holy Spirit within can be quenched. A man *can* extinguish that light within!

You have met people and I have met people who are utterly indifferent to the concerns of religion. Leslie Dewart has described them as being genuine atheists, and he distinguishes them from what he calls "anti-theists," those opposed to popular religious beliefs. Robert Ingersoll was doubtless an "anti-theist." He was dismayed by the Christian beliefs and practices of his day. Yet there are many, and I am one, who would claim that the divine flame lingered within this hard-crust ed old doubter.

But this is not so with some. Their indifference to religion indicates an inward spirit that has been totally quenched. They do not care. It is not a case of their hating religion. They are beyond this, for religion does not enter their ken. They simply dismiss it.

And this state, I believe, can only be understood as a case in which the light of the Holy Spirit has flickered, smoldered, and died. There comes a coldness, a darkness. This is what our Lord is talking about when he says: "If the light that is in thee be darkness [better --darkened], how great is that darkness."

We cannot fail to recognize what a fragile thing this inner light is these days. There can be little doubt that the religious inclinations of men are becoming harder and harder to support. Let us not mince words. Does it not become more and more of a problem to believe in a personal God? Does not life seem increasingly the haphazard absurdity that Camus said it was? Does not faith come harder and harder?

Still, even for modern man, that inner light continues to summon us to faith in God. The arguments and inferences for God's existence may have lost their sometime plausibility. But the faith of Pentecost remains as strong as ever. Quench not the spirit! Do not let that inner light smolder and die! The light must continue to burn though all the world should conspire to snuff it out!

During the nineteenth century in England, it became quite commonplace for teen-age boys to run away from the mill towns and go to sea. It was the only escape from the factory that seemed to present itself to these young persons, and they took the opportunity frequently and in great numbers. And it became something of a custom for their mothers to put lighted candles in the windows at night so that, if and when the boys came home, there would always be a shining symbol of

welcome. In some mill towns, window after window would gleam into the night a mother's hope. And, of course, word of sea disasters would come occasionally, or rumors of battle, or reports of great storms. Often parents would not hear of their son for years and years; but still the light would burn bravely, in spite of despair, in spite of doubt, in spite of all possibility that anything would ever come of this hope.

And were there not occasions when, late at night, there would be the quick steps at the gate, the importunate raps, a quickly opened door, and the reunion that the lighted candle symbolized? And did not every mother, as she placed that light each night--even though perhaps years had gone by without any word, any encouragement, any possibility really--say: "Perhaps it will be tonight"?

That inner light is all that many of us have! Outside, all is doubt. Only the sense of the Holy Spirit within is left. Possibly you have waited for that light within to flare out in a kind of recognition and response, but there has been nothing night after night after night. Yet, on this Pentecost, I bid you to keep that light burning as brightly as possible. Keep in your possession the gift of the Spirit; do not allow its light to be quenched.

As our Lord has said: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching" (Luke 12:35-37).

## APPENDIX C

### "THE HOLY SPIRIT AND THE CHURCH'S MEN"

by Paul S. Rees<sup>1</sup>

In the calendar of the Christian Church this is Pentecost Sunday, which our British friends call Whitsunday. The churches generally do not make much of it--less indeed in the United States than in Britain--but that is to their shame and loss. It should be as heartily observed as Christmas or Easter.

The late Dr. J. D. Jones, of England, used to say: "There are two things vital to the very existence of the Church--Easter and Pentecost. Easter gave to the Church its gospel, Pentecost gave it its power."

Easter is Christ *risen* on behalf of His Church. Pentecost is Christ *released* within the very heart of His Church. Historically, we see this as we read the accounts given in the Gospels and the Acts: Jesus telling the disciples that, following His ascension, they would be empowered by the Holy Spirit (Acts 1:8) and Luke recording how, on the day of Pentecost, "they were all filled with the Holy Spirit," how they witnessed miraculously in languages they had never learned, how the shackles of fear were struck from them, and how, with astonishing persuasiveness, they won thousands to the standard of faith in the crucified and risen Jesus which they had so boldly uplifted.

Great history, that! But if it is *only* history, then one feels like sighing, "Alas, alas, for the Church of the present hour!"

Thrilling to the story of the first Pentecost is one thing, stepping into the full stream of the Holy Spirit for oneself is quite another thing. *Admiration* for the men through whom the Spirit worked so mightily in the Book of Acts needs to be followed by *appropriation* of the selfsame Spirit for miracle-living in these stressful days. Today's observance of Pentecost will have remained in the shallows unless the abiding realities for which it stands are somehow brought home vividly and relevantly to each of us.

#### I

Let us begin by asking, What is the *message* of Pentecost?

It is this: Christ by His Holy Spirit becomes both resident and

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<sup>1</sup>In his *Stand Up in Praise to God* (Grand Rapids: Eerdmans, 1960).

regnant in the individual and corporate life of the Church.

It is this: "Be not drunk with wine wherein is excess, but be filled with the Spirit."

It is this: "I came here a very important person, competent and smug. But I have lost my importance--in God." This was the witness of a Christian leader who attended a retreat where the Spirit-filled life was unfolded to him.

But now let us frankly face a barrier that stands in the way of this message regarding the Holy Spirit in the life of the Christian. There are numerous barriers, to be sure. This one, however, is basic. I have in mind the many who say that they have difficulty with the doctrine of the Holy Spirit *as a person*. Their attitude seems to be: We can grasp the doctrine of the Father and we can appreciate the doctrine of the Son, but we are mystified by the teaching that the Holy Spirit is as truly divine, as truly personal, as the Father and the Son.

One has sympathy with this perplexity, even though, on further reflection, the difficulty turns out to be less tough than we fancied it to be. I suspect that the Bible doctrine of God as Father is helped along in its appeal to our understanding simply by the fact that we have, ready to hand, a frame of reference within which to place it, namely, human fatherhood as we have known it in its finest flowering. "Father," as applied to God, is a figure, an image, that is concrete, familiar, attractive. We have known some wonderful fathers.

Similarly, Christ, the second person in the Trinity, although there is, admittedly, profound mystery in the inner relationship between the Father and the Son, represents something vivid and tangible. We think of Him as the man of Nazareth, who blessed little children, sympathized with the underprivileged, loved everybody, and finally died on a cross bearing the sins of the whole world.

But when we come to the Holy Spirit, we are suddenly left, we feel, without any definite thought-pattern into which we can fit Him. As compared with Fatherhood and Sonship, the idea of the Spirit seems unreal, illusive, impractical.

Perhaps we make the thought of the Spirit harder than it is. Actually it brings us closer to the essential nature of God than any title we use to describe the Deity. Did not Jesus say, "God is a Spirit, and they that worship him must worship in spirit and in truth"?

And is it not true that the most real and significant facts about ourselves and our friends are the *spiritual*, that is, the immaterial, facts? Personality itself is spiritual. When a coroner examines a corpse he finds there everything physical that was present before. But he does not find your *mother* there, or your *wife*, or your *son*. The human spirit, the most meaningful reality about your dear one, is *not* there. Thus it requires only a little reflection to realize that *spirit*, so far from being unreal, is what makes possible in life and experience everything of value and beauty.

Transfer this thought to God, and see if it helps you to understand the personal intimacy with which God, as the Holy Spirit, seeks communion with your spirit.

Raymond Calkins somewhere suggests that all genuine Christian living has three--not one or two, but three--important and essential elements: There is the mind--we must have a reasonable belief in God; there is the will--we must be obedient disciples of the will of God as revealed to us in the example of Jesus Christ; but also we must be possessed of the Spirit of God; our whole natures must be filled with the very life of God, which so possesses us and fills us with its inexhaustible abundance that it transforms us from being weak and hesitating and tentative believers into bold, fearless, confident, conquering children of God.

It was precisely that which took place in the lives of the early Christians when, on that first Pentecost, they were brought so powerfully under the control and direction of the Spirit of God. Then it was that the Holy Spirit, as our text strikingly expresses it, wrote His own marks--which are, of course, the marks of Christ--upon them, not with ink, but with His own spiritual stamp. They became, in a new measure, "epistles of Christ," read and known of men.

## II

What are the *marks* of the Holy Spirit in the life of the Christian?

(1) For one thing, He is known as the *Spirit of Truth*. In John 15:26 Jesus says: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me." And in the following chapter occurs the statement, "When he, the Spirit of truth is come, he will guide you into all truth" (John 16:13).

Andrew Murray, in his excellent book *The Spirit of Christ*, has a chapter in which he reminds us of the two trees in the Garden of Eden--the Tree of Life and the Tree of Knowledge. Of the Tree of Life man was to eat, but not of the Tree of Knowledge. Now why Life before Knowledge? Because, as Murray puts it, "through life would come the knowledge and likeness of God." But man, falling before the sin of pride, put knowledge ahead of life, and his troubles began. They *began*, and they have not yet ended. For today, after the long story of proud man's effort to work out his own salvation, atomic man has the knowledge--the "know-how," as we say--to tap power that will blow him to smithereens, but he seems to have no secret that will enable him to live with that power, to live with his neighbor, or to live with himself.

All of which points up the towering claim of Jesus Christ as He comes among men with the offer of His salvation. First, we see in Him the blending of truth and life, the union of knowledge and goodness. Then we receive from Him the promise of this Spirit of Truth, the Spirit of the living God, who, as we yield to Him, will conform us to the



image of Christ and give us insight into the nature of reality, into the message and meaning of Scripture, and into the glory of the unseen.

One of the distinctive things about a man who is sensitively yielded to the Spirit of Truth is that he does not take his orders from, or pattern his life after, the sometimes stupid, frequently shallow, and often pagan conventions and customs of the society in which he lives. He is *open* to truth.

Take the case of Peter in the early Church. He had been preaching to Jews only. Came a day, however, when he was invited to conduct meetings among the Gentiles in Caesarea.

He was on the point of saying No, feeling that the gospel was not for them, when the Spirit of God spoke to him: "What God hath cleansed, that call not thou common" (Acts 10:15). Then Peter flung his racial prejudice to the winds and began to fraternize with Gentiles in the ministry of Christ's universal gospel!

The same Spirit of Truth is at work today. I sat at lunch with a businessman in a Midwestern city and heard from his lips a story that, in some respects, duplicates the experience of Peter. This man, a deacon in a large church which is famous for its evangelical testimony, said that while the war was on, a Japanese *Nisei* applied for membership in the church. No one doubted the young man's conversion or the quality of his Christian life. Yet, when the application was presented to the board of deacons, that group of men was ready to turn it down. When the discussion revealed that the action, if taken that night, would be negative, the pastor moved to lay the matter on the table until the next meeting. Meanwhile the pastor conferred with his deacons. "What *Christian* grounds have we for rejecting this man?" he asked. They could think of none. When the matter came up again, a month later, the Japanese brother was received into the church, with nothing but the happiest results for all parties concerned.

Said that deacon, who shared the incident with me: "I used to feel differently on this race question, but the Lord showed me where my thinking was wrong."

That openness to truth is one of the marks of the Spirit of God. Upon our character and upon our behavior the Divine Spirit writes the Holy script of the mind of Christ. Only thus can we become epistles of the living God to be read by all men.

(2) Again, the Spirit of God is known as the *Spirit of Holiness*. That phrase occurs in Paul's letter to the Romans where he speaks of Christ's resurrection as having been wrought by the Holy Spirit. "Jesus Christ," says Paul, was "declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Romans 1:4).

For Christians there should be no serious problem over such blatant, easily labelled sins as lying or stealing or drunkenness. Most

of us are all keyed up to denounce these evil things and willing to stay away from them.

But the Spirit of holiness in the Christian believer is never content simply to keep us out of such mischief. He searches and probes and convicts in those inner pockets of the soul where subtler evils lie. Take *pride*, for example. It is an infection of the carnal heart. If you want to detect it in yourself, catch yourself at the tendency to crave praise and flattery while you become depressed and irritated over criticism and disapproval. That pride needs to die, else the full glory of your Lord will never be seen in you.

Or that peevish temper, or that pushy, stubborn self-will, or that mean stinginess, or that smug complacency and lukewarmness of spirit--do you think that these are not sin in the eyes of God?

And do you think that the Spirit of holiness is not at war with these inner evils, rebuking them, exposing their real character, and asking for our believing consent to purge them away?

The trouble with too many Christians is that they are more concerned about their doctrine of holiness than they are about being clothed with the beauty of Christ's purity. Two Christian nurses fell into a heated argument over the doctrine of sanctification. One said that sin could be completely taken out of a person; the other denied it. Finally both of them lost their tempers, and both of them demonstrated that what they needed was not a *controversy* but a *cleansing*. They needed to make a full surrender to the Spirit of holiness. By so doing the stamp and image of Christlikeness would be written upon them and they, as epistles of God, would bear the message of His cleansing grace before the world.

(3) The Spirit of God, moreover, is the *Spirit of power*. To the disciples, just before His ascension, Jesus spoke two remarkable sentences that carried with them the promise of power. Luke records them both, one in his Gospel and one in the Acts. In Luke 24:49 our Lord instructs the disciples, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." In Acts 1:8 He assures them: "Ye shall receive power, after that the Holy Ghost is come upon you."

The word "power" fascinates most of us. In fact, ours is, to an extraordinary degree, a power-conscious and power-hungry age. Yet our conception of power and our use of such power as we have are so selfish, whether in the home or in international relationships, that we tend to wreck our world rather than save it.

Now go back to those early Christians and see what magnificent things happened to them when "the power of the Holy Spirit" took possession of them.

They experienced the ability, for example, to make Jesus Christ central in their lives. Before Pentecost Christ was in the picture, to be sure; but He was not steadily central. Think of Peter claiming in

one hour that though all others might forsake Jesus, he would not, and the next hour trying to wriggle out of any connection whatever with the Master and His cause. What pitiable weakness!

Then look at Peter after Pentecost, standing up to face either a multitude or a bench of magistrates, and in any case bearing his unfaltering testimony to Jesus Christ as the crucified and risen Saviour.

Or think of the disciples at the Last Supper getting into an argument as to which of them was the greatest! After Pentecost that petty ambitiousness was lost completely in the passion of their ardor to exalt the Lord whom they served.

Certainly, it takes *power* to knock out the conceit and self-centeredness that have violated and marred our Christian discipleship, but such power is to be experienced any time we are ready to appropriate the promised fullness of the Holy Spirit. Power to make Christ central--can you think of anything in the Church today more desirable than that?

Speaking of the vast needs that challenge us in contemporary life, one writer observes: "Politics needs to be purified; our industrial world needs to be pacified; our social life needs to be simplified; our whole world needs to be unified." Granted! But how would it do to declare a holiday on all our grandiose schemes long enough to start something new. New? you say. O, yes, quite new! What is it? It is making Jesus Christ, actually and consistently, the Central Figure in our individual lives. If you don't think that takes *power*, it is because you have not seriously tried. It takes such power that only the Holy Spirit can furnish it. It is a major malady of our time that we want in the large what we are unwilling to adopt in the little. We want in the mass what we do not practice on the scale of the individual. We blame the United Nations for being so divided and futile when our homes are places of wrangling, of tension, and of frustration.

Power to make Christ central--how immensely we need it! Nor will it come by blowing on our hands and declaring that we are ready to turn over a new leaf. It will come when we kneel humbly before God in prayer. It will come when we Christians pray with faith: "Take us, Lord, O take us truly."

Then God will write the mark of power upon us and send us out as epistles of His grace to be read of all men.

### III

What *measure* of the Spirit of God may we Christians expect and possess in order that the marks of the Spirit may be plainly and consistently seen upon us?

The answer is not difficult to find. Let us go back to the record of the first Pentecost: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there

came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost" (Acts 2:1-4).

They were all filled, that is, possessed, mastered, controlled!

We can have the Spirit of God in whatever measure we are willing and ready to give ourselves over to His occupancy and mastery. But let us not be confused by the word "measure." The Holy Spirit is neither a liquid nor a solid. He is a personality. When therefore we say in one breath that all Christians (all who in fact participate in the new life Christ bestows) have the Holy Spirit and, in the next breath say that this is not necessarily the same as being filled with the Spirit, we are *not* talking nonsense. Even at the human level we recognize that interpersonal relations are of varying orders and degrees. A young lady by the name of Edith Brown began one day to exercise a more than ordinary influence on me. Our courtship became an engagement. I "had" her. She "had" me. We "had" each other. Yet I did not have her; not, at any rate, in the same manner or measure in which she became mine when we took each other at the marriage altar. The determinations and controls (and I must ask you to resist the facetiousness which I well know this word "controls" evokes) that she now exercised over my life took on a range of meaningfulness incomparably greater than I had known before.

Now move with me swiftly from that illustration by way of analogy to one that is drawn from the upper level of the Christian's relations with the Holy Spirit, or, if you prefer, his relations with the indwelling Christ *through* the Holy Spirit. Take the spiritual struggle and release that came to Oswald Chambers, whose well-known book of devotions, *My Utmost For His Highest*, is only one of many that came from his gifted pen. He was a philosophy tutor at Dunoon College. His trust in Christ as Saviour was sincere and unshakable. Equally unshakable, however, was the feeling that he was an appallingly dull, often defeated, sadly disillusioned sort of Christian. After four years of it, he was desperate. His language showed it. "I knew," he murmured, "that if what I had was all the Christianity there was, the thing was a fraud."

What marked the turn of the tide in this agonizing spiritual struggle was a visit to the College by Dr. F. B. Meyer and his Bible exposition on the subject of the Holy Spirit. It was a shaft of light in Chamber's heart, which was gray with gloom. "Luke 11:13," he tells us, "got hold of me--'If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?'"

What was left of the struggle was brief but fierce. There came an hour of acute crisis: "Then and there I claimed the gift of the Holy Spirit in dogged committal on Luke 11:13." Result? Nothing that could be emotionally registered--no vision, no conscious power, no

special God-realization, no witness.

The next step was that of going to a friend, and talking the whole thing out. Said the friend, "Don't you remember claiming the Holy Spirit as a gift on the word of Jesus, and that He said, 'Ye shall receive power . . . ?'"

"Then," says Chambers, "like a flash something happened inside me, and I saw that I had been wanting power in my own hand, so to speak, that I might say--Look what I have by putting my all on the altar!"

Five years later Chambers could set it down: "If the previous four years had been hell on earth, these five years have truly been heaven on earth. . . . The last aching abyss of the human heart is filled to overflowing with the love of God. Love is the beginning, love is the middle, and love is the end."

Now, suppose we ask, Had the Holy Spirit no place in Oswald Chambers' Christian life up to this time of deeper crisis? Of course, He had. Who but the Spirit had shown him Christ as a trustworthy Saviour? Who but the Spirit had sustained within him this sometimes faltering trust? Who but the Spirit had even used him to bring others to a living experience of Christ?

What then had taken place? Never mind the incidental matters--the shockingly desperate terms in which the soul's hunger and dissatisfaction were described, who preached the convicting sermon, what passage of Scripture came alive for him, and all the rest. What centrally happened seems to be this, that the Spirit of God, already his, got his believing consent to take the actual, total control of his life and to make meaningful the claims of Christ's lordship which from the day of his conversion had been authentically there.

This is what Sam Shoemaker, in his recent book on the Holy Spirit, describes as stepping from the marginal waters of the spiritual life into "the stream of the Spirit." Masses of us Christians seem never to take this step. Many who do fail to remain in the stream. But none of us has a right to say that *living* there, *abiding* there, *abounding* there, is not our privilege.

Besides, let it be plain to all of us that no crisis, however searching or significant, is a substitute for the ensuing process of growing and maturing. One must say, in the language of a verse I once discovered in a sermon of Stuart Holden's:

*"There are heights of sweet communion that are all  
awaiting me,  
There are ocean-depths of mercy that are flowing  
full and free;  
There are precious pearls of promise that can ne'er  
be priced in gold,  
There's a fulness in my Saviour that has never yet  
been told."*

With what measure of the Spirit are we content? Let that question come home to us now. Some Christians act as if their prayer to the Holy Spirit is: "Please, a minimum of interference with my life!" God forgive us!

Who is ready to fling such an unworthy prayer to the winds and replace it with a worthier one--even this: "Please, Holy Spirit, a maximum of control over my life!"

As God is my witness, I know of no other way by which these lives of ours can be made to bear the signature of Jesus Christ. I know of nothing short of the Spirit's control that will enable Him to make a tablet of you and me, and on that tablet write those living characters which, when read by other people, make them think of Jesus Christ.

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